

INTRODUCTION TO SANSKRIT (Part One)

THOMAS EGENES

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Introduction
to Sanskrit
Part Two

Introduction to Sanskrit

Part Two

Thomas
Egenes

संस्कृत

Introduction to Sanskrit, in two volumes, is designed to open the door to India's rich spiritual literature. This self-teaching guide presents Sanskrit pronunciation, grammar, and vocabulary in simple and systematic steps, allowing students to easily master the fundamentals of this enchanting language. Each lesson includes instruction in alphabet, grammar, and vocabulary, with concise explanations and easy practice exercises. Also included in *Part One* is a reading from the Bhagavad-Gītā and Sanskrit quotations from the Rk Samhitā, Upaniṣads, Yoga Sūtras, Brahma Sūtra, and Manu Smṛti. *Part Two* uses verses from the Bhagavad-Gītā to teach principles of grammar, and includes additional essays on Sanskrit pronunciation and grammar.

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Introduction to Sanskrit

THOMAS EGENES

PART TWO

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BHAGAVAD-GĪTĀ

त्रैगुण्यविषया वेदा

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो

निर्योगक्षेम आत्मवान् ॥ ४५ ॥

traiguṇya-viṣayā vedā
 nistraiguṇyo bhavārjuna
 nirdvandvo nitya-sattvastho
 niryoga-kṣema ātmavān 45.

The Vedas' concern is with the three guṇas.
 Be without the three guṇas, O Arjuna,
 freed from duality, ever firm in purity,
 independent of possessions, possessed of the Self.

| | |
|--------------------|---|
| traī- | (n.) three |
| guṇya- | (n.) quality |
| traī-guṇya- | (dvigu compound) three guṇas (For the dvigu compound, see Lesson 18, p. 236.) (For the suffix ya, see below.) |
| viṣayāḥ | (mas. nom. pl.) concern, spheres of action, object |
| traī-guṇya-viṣayāḥ | (tatpuruṣa compound) concern with the three guṇas, concern of the three guṇas |
| vedāḥ | (mas. nom. pl.) the Vedas, the texts of the Veda |

| | |
|---------------------------|---|
| nis-trai-gunyah | (m. nom. sing., dvigu compound) without the three guṇas (For the prefix nis see Lesson 15, p. 198.) |
| bhava | (2nd per. sing. imperative act. $\sqrt{\text{bhū}}$) be, exist (See below for the imperative.) |
| arjuna | (mas. voc. sing.) O Arjuna |
| nir-dvandvaḥ | (m. nom. sing.) freed from duality, without the pairs of opposites |
| nitya- | (adv.) ever, eternally, ever |
| sattva- | (n.) purity, goodness (See below for the suffix tva .) |
| nitya-sattva- | (karmadhāraya compound) eternally pure |
| sthah | (mas. nom. sing. from $\sqrt{\text{sthā}}$) firm, standing in |
| nitya-sattva-sthah | (upapada compound.) ever firm in purity (See Lesson 18, p.236, and see below for the upapada compound.) |
| nir-yoga- | (mas.) without acquisition, without gain |
| kṣemaḥ | (mas. nom. sing.) conservation, securing possessions. |
| nir-yoga-kṣemaḥ | (dvandva compound) without possessions. |
| ātma-vān | (mas. nom. sing.) possessed of the Self (See below for the vant declension.) |

INTRODUCTION TO METER

1. The section of the **Vedāṅgas** that explains meter is **Chandas**.
The principle text of **Chandas** is the **Chandas Sūtra**, attributed to Piṅgala. **Chandas** is said to be the feet of the **Veda**.
2. The verses from the **Bhagavad-Gītā** are primarily in **anuṣṭubh chandas**, which is also called **śloka** meter. A few verses are in **triṣṭubh chandas**. Each verse, or each **śloka**, in **anuṣṭubh**

meter is divided into four parts or lines, each called a **pāda**, or foot. Each **pāda** is divided into eight syllables, each called **akṣara**. There is a pause or cæsura (**yati**) after each **pāda**. The **triṣṭubh** meter is four **pādas** of eleven **akṣaras**.

3. There are seven basic meters: **gāyatrī**, **uṣṇik**, **anuṣṭubh**, **br̥hatī**, **pañkti**, **triṣṭubh**, and **jagatī**. Each of these is divided as follows:

| chandas (meter) | pāda (lines) | akṣara (syllables) |
|------------------------|---------------------|---------------------------|
| gāyatrī | 3 | 8, 8, 8 |
| uṣṇik | 3 | 8, 8, 12 |
| anuṣṭubh | 4 | 8, 8, 8, 8 |
| br̥hatī | 4 | 9, 9, 9, 9 |
| pañkti | 4 | 10, 10, 10, 10 |
| triṣṭubh | 4 | 11, 11, 11, 11 |
| jagatī | 4 | 12, 12, 12, 12 |

Several of these meters is are found with other variations. For example, **br̥hatī** could also be 8, 8, 8, 12 or 8, 8, 12, 8; and **pañkti** could also be 8, 8, 8, 8, 8.

GRAMMAR:
NOMINALS ENDING
IN MAT, VAT

1. We will now study the declension for masculine nominals ending in **mat** or **vat**, which is sometimes listed in the dictionary as **mant** and **vant**. (Pāṇini used **mat** and **vat**, although some later Sanskrit grammarians used **mant** and **vant**.)

Stem: **bhagavat** (mas. adj.) possessing fortune, fortunate

| | | | |
|------------|----------|-------------|-----------|
| prathamā | भगवान् | भगवन्तौ | भगवन्तः |
| dvitīyā | भगवन्तम् | भगवन्तौ | भगवतः |
| tr̥tīyā | भगवता | भगवद्भ्याम् | भगवद्भिः |
| caturthī | भगवते | भगवद्भ्याम् | भगवद्भ्यः |
| pañcamī | भगवतः | भगवद्भ्याम् | भगवद्भ्यः |
| ṣaṣṭhī | भगवतः | भगवतोः | भगवताम् |
| saptamī | भगवति | भगवतोः | भगवत्सु |
| saṃbodhana | भगवन् | भगवन्तौ | भगवन्तः |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that some forms, called strong forms, use **vant**: the nominative dual and plural, and the accusative singular and dual.

2. The neuter adjective for **bhagavat** differs from the masculine only in the **prathamā**, **dvitīyā**, and **saṃbodhana**:

| | | | |
|----------|-------|-------|---------|
| prathamā | भगवत् | भगवती | भगवन्ति |
|----------|-------|-------|---------|

| | | | |
|---------|-------|-------|---------|
| dvitīyā | भगवत् | भगवती | भगवन्ति |
|---------|-------|-------|---------|

| | | | |
|------------|-------|-------|---------|
| saṃbodhana | भगवत् | भगवती | भगवन्ति |
|------------|-------|-------|---------|

3. The feminine adjective uses **vat** and adds **ī** to form the base. It is then declined like words in **ī**. For example:

| | | | |
|----------|-------|---------|---------|
| prathamā | भगवती | भगवत्यौ | भगवत्यः |
|----------|-------|---------|---------|

| | | | |
|---------|---------|---------|--------|
| dvitīyā | भगवतीम् | भगवत्यौ | भगवतीः |
|---------|---------|---------|--------|

| | | | |
|---------|---------|-------------|----------|
| tritīyā | भगवत्या | भगवतीभ्याम् | भगवतीभिः |
|---------|---------|-------------|----------|

| | | | |
|----------|---------|-------------|-----------|
| caturthī | भगवत्यै | भगवतीभ्याम् | भगवतीभ्यः |
|----------|---------|-------------|-----------|

| | | | |
|---------|----------|-------------|-----------|
| pañcamī | भगवत्याः | भगवतीभ्याम् | भगवतीभ्यः |
|---------|----------|-------------|-----------|

| | | | |
|--------|----------|----------|-----------|
| ṣaṣṭhī | भगवत्याः | भगवत्योः | भगवतीनाम् |
|--------|----------|----------|-----------|

| | | | |
|---------|-----------|----------|---------|
| saptamī | भगवत्याम् | भगवत्योः | भगवतीषु |
|---------|-----------|----------|---------|

| | | | |
|------------|-------|---------|---------|
| saṃbodhana | भगवति | भगवत्यौ | भगवत्यः |
|------------|-------|---------|---------|

**THE SUFFIXES
MAT, VAT,
YA, TVA**

1. There are considered to be five types of aggregate formations (**vṛtti**), which are complex words that can be broken into meaningful parts. They are:

| | |
|-----------------------|---|
| kṛt-vṛtti | nouns formed by adding primary suffixes to verb roots |
| taddhita-vṛtti | nouns and adjectives formed by adding secondary suffixes to nouns |
| dhātu-vṛtti | complex verbs derived from verb roots. These include the causative (ṇijanta), desiderative (sannanta), intensive (yaṇanta), and denominative (nāmadhātu) forms. |
| samāsa-vṛtti | compounds, divided into four groups (See Lesson 18, p. 235, 236.) |
| ekaśeṣa-vṛtti | “one remains” formation. One member is used alone to represent the entire compound. |

2. We will now observe a few suffixes, which will be studied in detail in Lesson 30. Suffixes are called **pratyaya**. There are two kinds: primary suffixes (**kṛt pratyaya**) and secondary suffixes (**taddhita pratyaya**). Primary suffixes are placed at the end of verb roots to form primary nominal bases (**kṛdanta**). The root often takes its **guṇa** substitute. (See Lesson 13, p. 167.) For example:

वेद knowledge

veda is from √**vid** (know) and the suffix **a**.

योग union

yoga is from √yuj (join) and the suffix a.

दर्शन vision

darśana is from √dṛś (see) and the suffix ana.

3. Secondary suffixes are placed at the end of nouns, called **prakṛti**, to form derivative nouns and adjectives, called **taddhitānta**. The original noun, or **prakṛti**, often takes **vṛddhi** substitute for its first vowel. The suffixes **mat** and **vat** are two of the many secondary suffixes.
4. The suffixes **mat** and **vat** are used to indicate possession (**matvartha**) (Pāṇini 5.2.94-95). These are usually adjectives. For example:

बुद्धिमत्

buddhimat

possessed of intelligence, wise

धनवत्

dhanavat

possessed of wealth, wealthy

These adjectives are then declined like **bhagavat**.

5. The suffix **vat**, although more common, is considered to be an aspect of **mat**. The **vat** suffix is generally used if the noun ends in a or ā. (Pāṇini 8.2.9). For example:

रूपवत्

rūpavat

having the form

रसवत्

rasavat

having the essence

स्मृतिमत्

smṛtimat

possessed of memory, wise

6. The suffix **ya** is also a secondary suffix (**taddhita pratyaya**). The suffix **ya** means “pertaining to,” “relating to,” “belonging to,” or “deriving from.” It forms adjectives and also neuter abstract nouns (**bhāvavācana**). For example, it would make “happy” into “happiness.” If there is a vowel at the end of the noun, it is dropped before adding **ya**. For example:

त्रिगुण

triguṇa

three guṇas

becomes

त्रैगुण्य

traiguṇya

pertaining to the three guṇas

7. The first syllable may take its **vṛddhi** substitute, which is called lengthening or strengthening. (See Lesson 13, p. 167.) For example:

पुत्र

putra (son)

becomes

पैत्र

pautra (grandson)

जनक

janaka (a king)

becomes

जानकी

jānakī (his daughter, Sītā)

8. Often the first syllable of the noun may not take a **vrddhi** substitute.
For example:

| | |
|-------------------------|---|
| सत् | सत्य |
| sat (existence) becomes | satya (truth—that which pertains to existence) |

| | |
|-----------------------|-----------------|
| दन्त | दन्त्य |
| danta (teeth) becomes | dantya (dental) |

| | |
|----------------------|-----------------|
| राजन् | राज्य |
| rājan (king) becomes | rājya (kingdom) |

9. The secondary suffix **tva** (feminine **tā**) can also be added to
nominals to form an abstract noun. For example:

| | |
|-------------------------|--------------------------------|
| सत् | सत्त्व |
| sat (existence) becomes | sattva (purity, consciousness) |

| | |
|-------------------------|---------------------|
| नित्य | नित्यत्व |
| nitya (eternal) becomes | nityatva (eternity) |

| | |
|--------------------------|------------------------|
| अमृत | अमृतत्व |
| amṛta (immortal) becomes | amṛtatva (immortality) |

THE IMPERATIVE

- 1. We will now study the imperative (lot). The imperative is used as a command, demand, instruction, or injunction. It is used when one person is asking or telling another person to do something. The **uttama puruṣa, bahu vacana** imperative for “go” (**gacchāma**) could be translated as “We must go,” or “Let us go.”
- 2. Here is the formation of the imperative in the active and middle. It uses the present stem, but with different endings:

root: √gam (go) Imperative Active

| | | | |
|----------|------------|------------|---------------|
| prathama | गच्छतु | गच्छताम् | गच्छन्तु |
| | gacchatu | gacchatām | gacchantu |
| | gaccha+tu | gaccha+tām | gaccha-a+antu |
| madhyama | गच्छ | गच्छतम् | गच्छत |
| | gaccha | gacchatam | gacchata |
| | gaccha | gaccha+tam | gaccha+ta |
| uttama | गच्छानि | गच्छाव | गच्छाम |
| | gacchāni | gacchāva | gacchāma |
| | gaccha+āni | gaccha+āva | gaccha+āma |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

root: √labh (obtain) Imperative Middle

| | | | |
|----------|----------------------------------|---|--|
| prathama | लभताम् labhatām labha+tām | लभेताम् labhetām labha+itām | लभन्ताम् labhantām labha-a+antām |
| madhyama | लभस्व labhasva labha+sva | लभेथाम् labhethām labha+ithām | लभध्वम् labhadhvam labha+dhvam |
| uttama | लभै labhai labha+ai eka | लभावहै labhāvahai labha+āvahai dvi | लभामहै labhāmahai labha+āmahai bahu |

3. The imperative verb is negated by mā, rather than na. For example:

मा विद्विषावहै ।

Never shall we denounce anyone.

4. Here is the imperative for √as:

Root: √as (be) Imperative

| | | | |
|----------|-------|--------|-------|
| prathama | अस्तु | स्ताम् | सन्तु |
| madhyama | एधि | स्तम् | स्त |
| uttama | असानि | असाव | असाम |

THE UPAPADA COMPOUND

1. Now we will study the **upapada** compound (**samāsa**), or “subordinate word” compound. (See Lesson 18, p. 236.) In this type of **tatpuruṣa** compound, the last member is formed from a verb root, but is declined like a noun. The first member is considered the subordinate (**upa**) word (**pada**), and thus the name **upapada**, **Pāṇini** 3.1.92. For example:

सत्त्वस्थ

sattva-stha (**stha** is from the root √**sthā**.)
established in **sattva**, firm in purity

2. The verbal root may lose its last letter, may change a long vowel to its short vowel (**ā** to **a**), or may add **t**. For example:

गृहस्थ

gr̥ha-stha (**stha** is from the root √**sthā**.)
holding the house, a householder

आत्मवित्

ātma-vit (**vit** is the root √**vid**.)
knower of the Self

इन्द्रजित्

indra-jit (**jit** is from the root √**ji**.)
conqueror of Indra (**Rāvaṇa**’s son **Meghanāda**)

तरति शोकमात्मवित्

tarati śokam ātma-vit
The knower of the Self overcomes sorrow.
(**Chāndogya Upaniṣad** 7.1.3)

VOCABULARY

SANSKRIT

ENGLISH

अर्जुनः (mas.)

Arjuna

क्षेमः (mas.)

security, prosperity, comforts

गुणः (mas.)

quality, attribute, strand

द्वन्द्वम् (n.)

“two-by-two,” pairs of opposites

नित्यम् mf(ā)n (adj.)

eternal, continual, perpetual

नित्यम् (adv.)

eternally, ever, always

भगवत् mfn (adj.)

fortunate, glorious

भगवत् (mas.)

the honorable one, sir

योगः (mas.)

union, acquisition

राज्यम् (n.)

kingdom, realm

विषयः (mas.)

concern, sphere of action, territory, object

वेदः (mas.)

knowledge

सत्त्वम् (n.)

purity

सत्यम् mf(ā)n (adj.)

true

सत्यम् (n.)

truth

EXERCISES

1. Learn to recite Chapter 2, Verse 45 from the **Bhagavad-Gītā** first for pronunciation only. Then pronounce each word out loud and be able to give its grammatical analysis and definition. Finally, be able to recite the verse with the meaning in mind.

त्रैगुण्यविषया वेदा

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो

निर्योगक्षेम आत्मवान् ॥४५॥

2. Begin practice of the **Bhagavad-Gītā** slowly and distinctly. The best way is repeat after a good Sanskrit speaker.
3. Memorize the declension for **bhagavat**.
4. Memorize the conjugation of the imperative and the vocabulary from this lesson.
5. Translate the following sentences. (Notice that we will go from the Sanskrit to the English for all exercises.)

a. वनं गच्छ फलानि च म आनयेति बाला

वदति ।१।

- b. यदार्जुनः सत्यं पश्यति तदा सुखवान् ।२।
- c. वेदस्य शास्त्राणि पठेमेत्याचार्यस्तस्य
शिष्यानवदत् ।३।
- d. नित्यसत्त्वस्थ आत्मस्थः ।४।
- e. यत आत्मवान्ततः सूर्यं चन्द्रं च लभते ।५।
- f. सत्यवन्तोऽसामेति पिता तस्य पुत्रान्वदति ।६।
- g. सत्यं वेदविषय इत्याचार्योऽभाषत ।७।

h. अर्जुनस्य गुणौ सत्त्वं च सत्यं च । ८।

6. Translate the following sentences:

a. योगक्षेमं त्रैगुण्यविषयेऽस्ति । १।

b. भगवन्नामस्य कथां पठतु । २।

c. रामराज्यं सुखवदासीत् । ३।

d. यत्र राजा वसति तत्र नित्यं स्मराणि । ४।

e. योगविषयो निर्द्वन्द्वोऽस्ति । ५।

f. वेदानां सूक्तानि स्मरेमेत्याचार्यो वदति ।६।

g. तव कुलं योगज्ञानं लभतामिति सीतावदत् ।७।

h. सीतया विना कुत्र गमिष्यामीति रामः पृच्छति ।८।

ANSWERS

5. a. "Go to the forest and bring me fruit," the girl says.
- b. Arjuna is possessed of happiness when he sees the truth.
- c. "Let us read the scriptures of the Veda," said the teacher to his students.
- d. One established in the Self is eternally established in purity.
- e. Since he is possessed of the Self, he obtains the sun and the moon.
- f. "Let us be truthful," the father says to his sons.
- g. "The sphere of the Veda is truth," spoke the teacher.

- h. The qualities of Arjuna are purity and truth.
- 6.
- a. Acquisition and prosperity are in the sphere of the three guṇas.
 - b. May the honorable one read the story of Rāma. (Notice that as a form of address, **bhagavan** is used with the third person imperative.)
 - c. The kingdom of Rāma was possessed of happiness (happy).
 - d. Let me always remember where the king dwells.
 - e. The sphere of yoga is without the pairs of opposites.
(Here “without the pairs of opposites” is an adjective.)
 - f. “Let us remember the hymns of the Vedas,” the teacher says.
 - g. “Your family must obtain knowledge of yoga,” Sītā said.
 - h. “Where will I go without Sītā?” Rāma asks.

20

LESSON TWENTY

| | |
|-------------|--|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 48 The Oral Tradition of Teaching |
| Grammar: | Verb Classes 1, 4, 6, 10 Verb Class 8 Passive Construction |
| Vocabulary: | Words from Chapter 2, Verse 48 Verbs from Class 8 |

BHAGAVAD-GĪTĀ

योगस्थः कुरु कर्माणि

सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा

समत्वं योग उच्यते ॥४८॥

yogasthaḥ kuru karmāṇi
 saṅgam tyaktvā dhanañjaya
 siddhy-asiddhyoḥ samo bhūtvā
 samatvaṁ yoga ucyate 48

Established in Yoga, O winner of wealth, perform actions
 having abandoned attachment
 and having become balanced in success and failure,
 for balance of mind is called Yoga.

| | |
|------------|--|
| yoga- | (mas.) union |
| sthah | (mas. nom. sing. √sthā) established, fixed in |
| yoga-sthah | established in Yoga (upapada compound) |
| kuru | (2nd per. sing. imperative act. √kr) perform, do (This verb stem does not end in a. See below.) |
| karmāṇi | (n. acc. pl.) actions |
| saṅgam | (mas. acc. sing.) attachment, clinging |
| tyaktvā | (gerund √tyaj) having abandoned (For the gerund, see Lesson 12, pp. 161, 162) |
| dhanam- | (n.) wealth |
| jaya | (mas. √ji) winner, conqueror |

| | |
|--------------------------|--|
| dhanāñ-jaya | (mas. voc. sing. tatpuruṣa compound) O winner of wealth (Arjuna) (Notice that the first member of this compound is in the accusative. Occasionally a compound, called aluk samāsa , will not lose the endings of the prior member. See Lesson 16, p.210.) |
| siddhi- | (fem.) success, perfection |
| a-siddhi | (fem.) non-success, failure |
| siddhy-a-siddhyoḥ | (fem. loc. dual dvandva compound) in success and failure (See Lesson 16, pp. 210-213.) |
| samaḥ | (mas. nom. sing. adj.) balanced, even |
| bhūtvā | (gerund √ bhū) having become |
| samatvam | (n. nom. sing.) the state of balance, equanimity, evenness |
| yogaḥ | (mas. nom. sing.) yoga, union |
| ucyate | (3rd per. sing. pres. indic. passive √ vac) is called, is said (For the passive, see below.) |

THE ORAL TRADITION OF TEACHING

1. Youth in ancient India, after the **upanayana** ceremony, lived in their teacher's house (**gurukula**) for twelve years, to the age of 25. Sanskrit lessons, completely oral, emphasized recitation and memorization. According to the **Rk Samhitā** 7.103, "Education is hearing and repeating another's speech." The teacher would pronounce the verse with the proper accents, and the students, seated on the ground, repeated.
2. Recitation of Sanskrit verses is traditionally divided into three speeds (**vr̥tti**). Learning verses was traditionally done at the slowest speed:

| | |
|------------------|---------------------------|
| druta | quick, melted, indistinct |
| madhya | medium |
| vilambita | slow |

3. The Sanskrit literature was passed down from teacher to student primarily through an oral tradition, which is still lively today. Secondly, manuscripts were used for the preservation of the literature. Manuscripts were made from palm leaves or inner birch bark (in the north), and trimmed in a narrow, horizontal shape. They were bound at the top, and secured with painted wooden covers.
4. The palm leaves (palmyra palm, **tālapattra**, or talipot palm) were prepared by drying them in the sun, smoothing them, and then applying oil. Incisions were made in the leaves with an iron stylus (style). Then black paint, made from a mixture of lampblack or charcoal powder and oil, was applied to the surface of the leaf. When the excess paint was wiped off, the incisions made by the stylus appeared in black. Some leaves were painted, instead of using a stylus. Small designs and pictures were painted around the script. Later on, other materials were used, such as cotton, silk, wood, bamboo, copper, and paper.
5. The first person to design and use a printing type for **devanāgarī** was Charles Wilkins (1749–1836).

VERB CLASSES**1, 4, 6, 10**

1. Now we will study in more depth the ten classes (**daśa-gaṇa**) of verbs. Almost all Sanskrit roots are divided into ten classes, according to how the present stem is formed from the root. (Sometimes one root may appear in more than one class, because it forms its present stem in more than one way.) The present stem is used for verbs in the present indicative (**laṭ**), imperfect (**laṅ**), imperative (**loṭ**), and optative (**liṅ**). The present stem is also used for the present participle (**vartamāne kṛdanta**). (We have not studied the optative or present participle yet.) These forms compose the present system. Some of the following is review, and much is for observation only.
2. All of the verbs that we have studied (except $\sqrt{\text{as}}$) have stems which end in **a** and stay the same throughout the conjugation. They come from classes 1, 4, 6, and 10. Let's look at how these stems are formed.
3. Each class is named after one root from its class, usually the first root listed in that class in the **Dhātu Paṭha** of **Pāṇini**. The first class is called the **bhṛvādi-gaṇa** (**bhū ādi gaṇa**), which means "bhū, etc. class," or "the class beginning with bhū."
4. **Class One.** $\sqrt{\text{bhū}}$ **gaṇa.** ($\sqrt{\text{bhū}}$ be, become) Most of the verbs that we have studied so far are in this class, and about half of all roots belong to this class. Verbs in this class form their stem by:

guṇa of root + a

Here are some examples of how the stem is formed:

The guṇa of $\sqrt{\text{smṛ}}$ is **smar**.

smar + a = smara (remember)

(smarati, he remembers)

The guṇa of $\sqrt{\text{vad}}$ is **vad**.

vad + a = vada (speak)
(**vadati**, he speaks)

5. The root only takes **guṇa** if its vowel (most roots have one vowel) is a final vowel or is a short vowel followed by one consonant. For example:

The **guṇa** of √śubh is śobh.
śobh + a = śobha (shine)
(**śobhate**, he shines)

The **guṇa** of √budh is bodh.
bodh + a = bodha (know)
(**bodhati**, he knows)

√jīv and √bhāṣ do not take **guṇa**.

This rule is a general rule, true of other classes that add **guṇa** to the root vowel.

6. If the **guṇa** of the root is e or o, then the e appears as ay (from a + i), and the o appears as av (from a + u). The a is then added. For example:

The **guṇa** of √ji is je.
je + a = jaya (conquer)
(**jayati**, he conquers)

The **guṇa** of √bhū is bho.
bho + a = bhava (be)
(**bhavati**, he is)

The **guṇa** of √nī is ne.
ne + a = naya (lead)
(**nayati**, he leads)

7. Some stems are formed from the **vṛddhi** of the root, and there are also irregular formations of the present stem. For example:

√gam + a = **gaccha** (go)
(**gacchati**, he goes)

√sthā + a = **tiṣṭha** (stand)
(**tiṣṭhati**, he stands)

√pā + a = **piba** (drink)
(**pibati**, he drinks)

8. As we learned in Lessons 1, 2, and 3, the present stem takes endings to form a verb. Here are the endings for the present indicative active verbs (for all classes):

| | | | |
|----------|-----|-----|-------|
| prathama | ति | तस् | अन्ति |
| madhyama | सि | थस् | थ |
| uttama | मि | वस् | मस् |
| | eka | dvi | bahu |

Note that final s becomes a **visarga** once a verb is formed.

9. Here is the conjugation of √**bhū**. It is class 1 and **parasmaipada** and so noted as 1P:

Root: $\sqrt{\text{bhū}}$ 1P (be, become) Present Indicative

| | | | |
|----------|------------|-------------|--------------|
| prathama | भवति | भवतः | भवन्ति |
| | bhavati | bhavataḥ | bhavanti |
| | bhava+ti | bhava+tas | bhava-a+anti |
| madhyama | भवसि | भवथः | भवथ |
| | bhavasi | bhavathaḥ | bhavatha |
| | bhava+si | bhava+thas | bhava+tha |
| uttama | भवामि | भवावः | भवामः |
| | bhavāmi | bhavāvaḥ | bhavāmaḥ |
| | bhava+a+mi | bhava+a+vas | bhava+a+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that when the ending begins with **v** or **m**, an **a** is added before the ending. Before **anti**, the **a** is taken away. (These changes were presented in Lesson 1, p. 5; Lesson 2, p. 13; and Lesson 3, p. 24.)

10. The **ātmanepada** endings for classes 1, 4, 6, and 10 are:

| | | | |
|----------|-------|-------|-------|
| prathama | ते | इते | अन्ते |
| madhyama | से | इथे | ध्वे |
| uttama | इ | वहे | महे |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

11. Here is the conjugation of √bhāṣ:

Root: √bhāṣ 1Ā (speak) Present Indicative

| | | | |
|----------|----------|--------------|--------------|
| prathama | भाषते | भाषेते | भाषन्ते |
| | bhāṣate | bhāṣete | bhāṣante |
| | bhāṣa+te | bhāṣa+ite | bhāṣa-a+ante |
| madhyama | भाषसे | भाषेथे | भाषध्वे |
| | bhāṣase | bhāṣethe | bhāṣadhve |
| | bhāṣa+se | bhāṣa+ithe | bhāṣa+dhve |
| uttama | भाषे | भाषावहे | भाषामहे |
| | bhāṣe | bhāṣāvahe | bhāṣāmahe |
| | bhāṣa+i | bhāṣa+a+vahe | bhāṣa+a+mahe |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Like the **parasmaipāda**, notice that when the ending begins with **v** or **m**, an **a** is added before the ending. Before **ante**, the **a** is taken away.

12. **Class Four.** √div gaṇa. (√div play, increase, shine) This stem is formed by:

root + **ya**

Here is an example of how the stem is formed (√div is irregular):

√man + ya = manya (think)

(manyate, he thinks)

Notice that √man always takes **ātmanepada** endings, although other roots in this class take **parasmaipada** endings.

13. **Class Six.** $\sqrt{\text{tud}}$ **gaṇa.** ($\sqrt{\text{tud}}$ push, strike) This stem is formed by:

root + a

Here is an example of how the stem is formed:

$\sqrt{\text{tud}} + \text{a} = \text{tuda}$ (push)
(**tudati**, he pushes)

Notice that this root does not take **gaṇa** as in Class One.

14. Some of these roots add a nasal before the final consonant of the stem. For example:

$\sqrt{\text{vid}} + \text{a} = \text{vinda}$ (find)
(**vindati**, he finds)

$\sqrt{\text{muc}} + \text{a} = \text{muñca}$ (release)
(**muñcati**, he releases)

15. **Class Ten.** $\sqrt{\text{cur}}$ **gaṇa.** ($\sqrt{\text{cur}}$ steal) This stem is formed by:

gaṇa of root + **aya**

Here are some examples of how the stem is formed:

$\sqrt{\text{cur}} + \text{aya} = \text{coraya}$ (steal)
(**corayati**, he steals)

$\sqrt{\text{cint}} + \text{aya} = \text{cintaya}$ (think)
(**cintayati**, he thinks)

Notice that the **i** in **cint** does not take **gaṇa** because there are two consonants following the vowel. See above #5

VERB CLASS 8

1. Now we will study Verb Class 8. The class only has eight roots in it. Observe the various formations of this verb.
2. All of the verb classes that we have not yet studied—classes 2, 3, 5, 7, 8, and 9—have stems which do not end in **a**. These stems do not stay the same throughout the conjugation, but have “strong forms” and “weak forms.” Let’s look at how stems from Class 8 are formed.
3. **Class Eight.** $\sqrt{\text{tan}}$ **gaṇa** ($\sqrt{\text{tan}}$ stretch) This stem is formed by:

root + **u** for weak forms (dual and plural)

root + **o** for strong forms (singular)

4. The **u** takes **gaṇa** (which makes it **o**) in singular forms of the present **parasmaipada**. These forms are called the strong forms and the others are called the weak forms. For example:

$\sqrt{\text{tan}} + \text{o} = \text{tano}$ (strong form)
(**tanoti**, he stretches)

$\sqrt{\text{tan}} + \text{u} = \text{tanu}$ (weak form)
(**tanvanti**, they stretch)

5. Here is an example of a conjugation from Class Eight:

Root: √tan 8U* (stretch) Present Indicative

| | | | |
|----------|---------------------------|------------------------|------------------------|
| prathama | तनोति | तनुतः | तन्वन्ति |
| | <u>tanoti</u> tan+o+ti | tanutah tan+u+tas | tanvanti tan+u+anti |
| madhyama | तनोषि | तनुथः | तनुथ |
| | <u>tanosi</u> tan+o+si | tanuthah tan+u+thas | tanutha tan+u+tha |
| uttama | तनोमि | तनुवः | तनुमः |
| | <u>tanomi</u> tan+o+mi | tanuvah tan+u+vas | tanumah tan+u+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

*The U indicates that this verb is **ubhayapada**, which means that it is regularly used with **parasmaipada** and **ātmanepada** endings. (See Lesson 3, p. 25.)

Notice that the strong forms are underlined. Notice that the endings are the same. Notice that in the second person singular, the ending **si** turns into **ṣi** because of the vowel **o**. (See Lesson 11, p. 142.) The ending **anti** turns the previous **u** into **v**.

6. In the dual and plural, the **u** may be optionally deleted before **v** or **m**. For example:

tanumah or **tanmah**
tanuvah or **tanvah**

7. While the present indicative, imperfect and imperative endings are the same for all classes in **parasmaipada** endings, the **ātmanepada** endings are different. We have learned the **ātmanepada** endings for classes 1, 4, 6, and 10. For the other classes (2, 3, 5, 7, 8, and 9), the endings are slightly different:

| <u>Classes 1, 4, 6, and 10</u> | <u>Classes 2, 3, 5, 7, 8, and 9</u> |
|--|--|
| Present Indicative parasmaipada | Same |
| Imperfect parasmaipada | Same |
| Imperative parasmaipada | Same (except the 2nd per.sing. is hi in classes 2, 3, 7, and 9) |
| Present Indicative ātmanepada | Different |
| Imperfect ātmanepada | Different |
| Imperative ātmanepada | Different |

8. The **ātmanepada** endings for classes 2, 3, 5, 7, 8, and 9 are listed in the tables in the back of the book. Several examples are given there.
9. The strong forms are underlined in the tables for each class. For the imperfect, the strong forms are the same as the present. For the imperative active, the strong forms are the 3rd person singular and all first person forms. For the imperative middle, the strong forms are all first person forms.
10. One of the most important verbs comes from Class Eight, and that is $\sqrt{\text{kr}}$ (do, make, perform). Its conjugation is irregular. The strong stem is **karo** and the weak stem is **kuru**. The **u** of the stem must be deleted before **v** and **m**. Here is the conjugation for the present **parasmaipada**:

Root: √kr 8U (do) Present Indicative

| | | | |
|----------|---------------|------------|------------|
| prathama | करोति | कुरुतः | कुर्वन्ति |
| | <u>karoti</u> | kurutaḥ | kurvanti |
| | kar+o+ti | kur+u+tas | kur+v+anti |
| madhyama | करोषि | कुरुथः | कुरुथ |
| | <u>karosi</u> | kuruthaḥ | kurutha |
| | kar+o+si | kur+u+thas | kur+u+tha |
| uttama | करोमि | कुर्वः | कुर्मः |
| | <u>karomi</u> | kurvaḥ | kurmaḥ |
| | kar+o+mi | kur-u+vas | kur-u+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

10. Other forms for this verb are listed in the tables in the back of the book.

11. When the root √kr is prefixed by **sam** or **pari**, the **kr** becomes **skr**. For example, **saṃskṛta**, “put together.”

PASSIVE CONSTRUCTION

1. In Lesson 4, p. 34, #6, we learned that the **kartari prayoga** is the agent construction, or active construction. For example:

The boy reads the book.

Here the verb relates directly to the agent of action, the **kartṛ**. In Sanskrit, the agent of action (the boy) is put in the nominative and the object of action (the book) is put in the accusative. The object of action is called the **karman**.

2. In a passive construction, the verb relates directly to the object. For example:

The book is read by the boy.

If this sentence were translated into Sanskrit, the object of action (the book) would be in the nominative, and the agent of action (the boy) would be in the instrumental (or sometimes in the genitive). This construction is called **karmanī prayoga**, or passive construction. The verb relates directly to the **karman**, or object.

3. There is another related construction, called the **bhāve prayoga**, or abstract construction. In it, the verb is passive, but the direct object is missing, or abstract. For example:

मया गम्यते ।

It is gone by me. (I go.)

This construction is not usually found in English.

4. In the **karmanī prayoga**, the verb becomes a passive verb (**karmanī**). This is how the passive verb is formed:

root + ya + ātmanepada endings

Every **gaṇa** forms the passive in this way. The passive may take present, imperfect, and imperative endings. All classes take the **ātmanepada** endings as in class 4.

5. For example, the root √**paṭh** 1P (read) forms the passive like this:

paṭh + ya + te = paṭhyate (is read)

6. Here are the two constructions:

बालः पुस्तकं पठति । (active construction)

The boy reads the book.

पुस्तकं बालेन पठ्यते । (passive construction)

The book is read by the boy. (Here **pustakam** is nominative.)

7. Here is the conjugation for the passive verb:

√**paṭh** 1P (read) passive

| | | | |
|----------|------------------------|------------------------------|------------------------------|
| prathama | पठ्यते | पठ्येते | पठ्यन्ते |
| | paṭhyate paṭh+ya+te | paṭhyete paṭh+ya+ite | paṭhyante paṭh+ya-a+ante |
| madhyama | पठ्यसे | पठ्येथे | पठ्यध्वे |
| | paṭhyase paṭh+ya+se | paṭhyethe paṭh+ya+ithe | paṭhyadhve paṭh+ya+dhve |
| uttama | पठ्ये | पठ्यावहे | पठ्यामहे |
| | paṭhye paṭh+ya+i | paṭhyāvahe paṭh+ya+ā+vahe | paṭhyāmahe paṭh+ya+ā+mahe |
| | eka | dvi | bahu |

8. Observe some additional rules for the formation of the passive:

a. A final **i** or **u** in the root is lengthened. For example:

| | | |
|-------------|---------------|---------------|
| √ ji | jayati | jīyate |
| conquer | he conquers | is conquered |

b. Final **ā** or a complex vowel usually becomes **ī**. For example:

| | | |
|---------------|-----------------|-----------------|
| √ sthā | tiṣṭhati | sthīyate |
| stand | he stands | is stood |

c. Final **ṛ** after one consonant becomes **ri**. For example:

| | | |
|-------------|---------------|----------------|
| √ kṛ | karoti | kriyate |
| make | he makes | is made |

If preceded by two consonants, **ṛ** becomes **ar**. For example:

| | | |
|--------------|----------------|-----------------|
| √ smṛ | smarati | smaryate |
| remember | he remembers | is remembered |

d. Some roots take **samprasāraṇa**. (See Lesson 8, p. 91.) For example, the **va** becomes **u**, and the **ya** becomes **i**. Therefore √**vac** becomes **ucyate** (is called). This is often called the weak form. Other examples are:

| | | |
|--------------|---------------|----------------|
| √ vad | vadati | udiyate |
| speak | he speaks | is spoken |

e. Roots that add **aya** lose **aya** before adding **ya**. For example:

| | | |
|---------------|------------------|-----------------|
| √ cint | cintayati | cintyate |
| think | he thinks | is thought |

9. Here are some of the verbs we have studied so far and will study in this lesson. Included are their passive forms:

| ROOT | PRESENT | PASSIVE | ENGLISH PASSIVE |
|-------------------|----------------|------------|-----------------|
| √kr̥ (8U) * | karoti, kuruṇe | kriyate | is made |
| √gam (1P) | gacchati | gamyate | is gone |
| √gup (1P) | gopāyati | gupyate | is protected |
| √cint (10U) | cintayati -te | cintyate | is thought |
| √cur (10U) | corayati -te | coryate | is stolen |
| √ji (1P) | jayati | jīyate | is conquered |
| √tan (8U) | tanoti, tanute | tanyate | is stretched |
| √tud̥ (6U) | tudati -te | tudyate | is pushed |
| √tyaj (1P) | tyajati | tyajyate | is abandoned |
| √div (4P) | dīvyati | dīvyate | is played |
| √dṛś̥ (√paś̥)(1P) | paśyati | dṛśyate | is seen |
| √nī (1U) | nayati -te | nīyate | is lead |
| √paṭh (1P) | paṭhati | paṭhyate | is read |
| √pā (1P) | pibati | pīyate | is drunk |
| √prach (6P) | pr̥cchati | pr̥cchyate | is asked |

| | | | |
|------------|-------------|----------|---------------|
| √budh (1U) | bodhati -te | budhyate | is known |
| √bhāṣ (1Ā) | bhāṣate | bhāṣyate | is spoken |
| √bhū (1P) | bhavati | bhūyate | is |
| √man (4Ā) | manyate | manyate | is thought |
| √ram (1Ā) | ramate | ramyate | is enjoyed |
| √labh (1Ā) | labhate | labhyate | is obtained |
| √vad (1P) | vadati | udyate | is spoken |
| √vas (1P) | vasati | uṣyate | is lived |
| √sev (1Ā) | sevate | sevyate | is served |
| √sthā (1P) | tiṣṭhati | sthīyate | is stood |
| √smi (1Ā) | smayate | smīyate | is smiled |
| √smṛ (1P) | smarati | smaryate | is remembered |
| √has (1P) | hasati | hasyate | is laughed |

*After each root is the class (1, 4, 6, 8, or 10) and the traditional way of listing endings: **P** for verbs usually ending in **parasmaipada**, **Ā** for verbs usually ending in **ātmanepada**, and **U** for verbs usually ending in **ubhyapada**. (See Lesson 3, p.25.)

VOCABULARY

SANSKRIT

ENGLISH

| | | |
|------------------|---------------|-----------------------------|
| कृ (8U) | करोति कुरुते | he makes, does, performs |
| चुर् (10U) | चोरयति चोरयते | he steals |
| तन् (8U) | तनोति तनुते | he stretches, spreads, goes |
| तुद् (6U) | तुदति तुदते | he pushes, strikes |
| त्यज् (1P) | त्यजति | he abandons |
| दिक् (4P) | दीव्यति | he plays, shines, increases |
| सङ्गः (mas.) | | attachment, clinging |
| सम mf(ā)n (adj.) | | balanced, equal, same |
| समत्वम् (n.) | | balance, equanimity |

EXERCISES

1. Learn to recite Chapter 2, Verse 48 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.

योगस्थः कुरु कर्माणि
 सङ्गं त्यक्त्वा धनञ्जय ॥
 सिद्ध्यसिद्ध्योः समो भूत्वा
 समत्वं योग उच्यते ॥ ४८ ॥

2. Memorize the conjugation for √tan and for √kr.
3. Memorize the passive forms for the verbs we have studied.
4. Learn the vocabulary from this lesson.
5. Translate the following sentences:

a. वापी नद्या जलेन क्रियते ।१।

b. सङ्गं त्यक्त्वर्षिः समत्वमलभत ।२।

c. धार्मिकेण बालेन फलानि न चोर्यन्ते ।३।

d. बालाः सुन्दरीं शुक्लां मालां कुर्वन्ति ।४।

e. यदा नित्यो वेदस्त्यज्यते तदा सत्यं नावगम्यते ।५।

f. यदा वीरोऽश्वं तुदति तदाश्व उत्तिष्ठति ।६।

g. रामो राजा भूम्यां शत्रुणा विना भवति ।७।

h. तस्याः प्रियया पुत्रिकया माता दीव्यति ।८।

6. Translate the following sentences:

a. सत्यवान्नरामः सुखदुःखे सङ्गाद्गुप्यते ।१।

b. नदीं गच्छ जलेन च प्रतिगच्छेति माताल्पं
बालमवदत् ।

c. स्मित्वा सीता तस्याः पितरं राजानं वदति ।३।

- d. रामराज्ये सुन्दरा ग्रामाः सेनया गुप्यन्ते । ४।
- e. चन्द्रस्य छाया गजान्मृगं तनोति । ५।
- f. योगस्थः समो भवेत्याचार्यः शिष्यं वदति । ६।
- g. यदा स तस्य राज्यं प्रतिगच्छति तदा रामो नृपः
भवति । ७।
- h. नित्यं वेदं पृच्छेति पिता तस्य पुत्रमवदत् । ८।

ANSWERS

5. a. The pond is made by water from the river.
- b. Having abandoned attachment, the seer obtained balance.
(The final ā in the second word joins with r to form ar.)
- c. The fruit is not stolen by the virtuous boy.
- d. The girls make a beautiful white garland.

- e. When eternal knowledge is abandoned, then truth is not understood.
 - f. When the hero pushes the horse, the horse stands up.
 - g. Rāma, the king, is without an enemy on earth.
 - h. The mother plays with her dear daughter.
- 6.
- a. Possessing the truth, Rāma is protected from attachment to pleasure and pain. (The word “attachment” is used with the locative—“attachment in pleasure and pain.”)
 - b. “Go to the river and return with water,” the mother said to the little boy.
 - c. Having smiled, Sītā speaks to her father, the king.
 - d. In the kingdom of Rāma, the beautiful villages are protected by the army.
 - e. The shadow of the moon stretches from the elephant to the deer.
 - f. “Established in yoga, become balanced,” the teacher tells the student.
 - g. When he returns to his kingdom, then Rāma becomes the king.
 - h. “Ask about eternal knowledge,” the father said to his son.

21

LESSON TWENTY-ONE

| | |
|-------------|---|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 49 Traditional Methods of Memorization |
| Grammar: | Nouns ending in as The bahuvrīhi compound |
| Vocabulary: | Words from Chapter 2, Verse 49 Nouns ending in as |

BHAGAVAD-GĪTĀ

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ

कृपणाः फलहेतवः ॥४६॥

dūreṇa hy avaram karma
 buddhi-yogād dhanañjaya
 buddhau śaraṇam anviccha
 kṛpaṇāḥ phala-hetavaḥ 49

Far away, indeed, from the balanced intellect
 is the action devoid of greatness, O winner of wealth.
 Take refuge in the intellect.
 Pitiful are those who live for the fruits (of action).

| | |
|--------------|---|
| dūreṇa | (ind.) far away, far (Although this word takes an instrumental ending, it is an adverb and not declined.) |
| hi | (ind.) indeed, for, because |
| a-varam | (n. nom. sing.) (from a + vara, better, boon) devoid of greatness, inferior |
| karma | (n. nom. sing.) action, performance |
| buddhi- | (fem.) intellect, intelligence |
| yogāt | (mas. abl. sing.) from balance |
| buddhi-yogāt | (tatpuruṣa compound) from the balanced intellect, from the balance of intelligence |
| dhanam- | (n.) wealth |

| | |
|----------------------|--|
| jaya | (mas. √ji 1P) winner, conqueror |
| dhanañ-jaya | (mas. voc. sing. tatpuruṣa compound) O winner of wealth (Arjuna) |
| buddhau | (fem. loc. sing.) in the intellect, in intelligence |
| śaraṇam | (n. acc. sing.) refuge |
| anu-iccha | (2nd per. imperative anu √iṣ 6P) take, seek |
| krpaṇāḥ | (mas. nom. pl.) pitiable |
| phala- | (n.) fruit |
| hetavaḥ | (mas. nom. pl.) causes, motives |
| phala-hetavaḥ | (bahuvrīhi compound) those whose motives are the fruits, those who live for the fruits (of action) |

TRADITIONAL METHODS OF MEMORIZATION

1. Thorough memorization allowed the verses of Sanskrit to be preserved accurately as an oral tradition. There are five traditional ways of memorizing Sanskrit verses. Each way of memorizing is called a **pāṭha**, or reading:

| | |
|----------------------|-------------------|
| saṃhitā-pāṭha | Collected reading |
| pada-pāṭha | word reading |
| krama-pāṭha | step reading |
| jaṭā-pāṭha | twisted reading |
| ghana-pāṭha | “killer” reading |

2. The **saṃhitā-pāṭha** is the recitation of the verse as it was cognized. The **sandhi** is included, creating the smooth flow of sound. Here is the verse from the **Bhagavad-Gītā** in **saṃhitā-pāṭha**:

दूरेण ह्यवरं कर्म
 बुद्धियोगाद्धनञ्जय ।
 बुद्धौ शरणमन्विच्छ
 कृपणाः फलहेतवः ॥४६॥

dūreṇa hy avaram karma
 buddhi-yogād dhanañjaya
 buddhau śaraṇam anviccha
 kṛpaṇāḥ phala-hetavaḥ 49

3. The **pada-pāṭha** is the recitation of the verse as individual words (**pada**). Each individual word or part of a word, including prefixes, takes **sandhi** as it would at the end of a line. Notice that an **avagrāha** is used between members of a compound and after prefixes. (Breaking the word for **pada-pāṭha** is called **carcā**.) Here is the verse from the **Bhagavad-Gītā** in **pada-pāṭha**:

दूरेण हि अऽवरम् कर्म
 बुद्धिऽयोगात् धनम्ऽजय ।
 बुद्धौ शरणम् अनुऽइच्छ
 कृपणाः फलऽहेतवः ॥४६॥

dūreṇa hi a-varam karma
 buddhi-yogāt dhanam-jaya
 buddhau śaraṇam anu-iccha
 kṛpaṇāḥ phala-hetavaḥ

Notice that this is approximately the way the words are broken when they are given in the gloss, or word-by-word analysis at the end of each verse.

4. The **krama-pāṭha** is the recitation of the words in steps. Each word is recited twice. Here is the sequence:

1, 2; 2, 3; 3, 4; 4, 5;

5. The **jaṭā-pāṭha** is the recitation with a twist. It goes forwards and backwards. Here is the sequence:

1, 2; 2, 1; 1, 2, 3;

2, 3; 3, 2; 2, 3, 4;

3, 4; 4, 3; 3, 4, 5

6. The **ghana-pāṭha** is the recitation that is forwards and backwards with three elements:

1, 2; 2, 1; 1, 2, 3;

1, 2, 3; 3, 2, 1; 1, 2, 3, 4;

2, 3, 4; 4, 3, 2; 2, 3, 4, 5;

NOUNS IN AS

1. Here is the declension for neuter nouns ending in **as**:

Stem: **manas** (neuter) mind

prathamā मनः मनसी मनांसि

dvitīyā मनः मनसी मनांसि

trītiyā मनसा मनोभ्याम् मनोभिः

caturthī मनसे मनोभ्याम् मनोभ्यः

pañcamī मनसः मनोभ्याम् मनोभ्यः

ṣaṣṭhī मनसः मनसोः मनसाम्

saptamī मनसि मनसोः मनःसु

sambodhana मनः मनसी मनांसि

eka

dvi

bahu

2. For nouns ending in **as**, the masculine and feminine are the same. They differ from the neuter in the **prathamā** and **dvitīyā** only.

Stem: **aṅgiras** (masculine) **aṅgiras** (feminine)

| | | | |
|------------|-----------|---------------|-------------|
| prathamā | अङ्गिराः | अङ्गिरसौ | अङ्गिरसः |
| dvitīyā | अङ्गिरसम् | अङ्गिरसौ | अङ्गिरसः |
| trītiyā | अङ्गिरसा | अङ्गिरोभ्याम् | अङ्गिरोभिः |
| caturthī | अङ्गिरसे | अङ्गिरोभ्याम् | अङ्गिरोभ्यः |
| pañcamī | अङ्गिरसः | अङ्गिरोभ्याम् | अङ्गिरोभ्यः |
| ṣaṣṭhī | अङ्गिरसः | अङ्गिरसोः | अङ्गिरसाम् |
| saptamī | अङ्गिरसि | अङ्गिरसोः | अङ्गिरःसु |
| saṃbodhana | अङ्गिरः | अङ्गिरसी | अङ्गिरांसि |
| | eka | dvi | bahu |

THE BAHUVRĪHI COMPOUND

1. Now we will study the **bahuvrīhi** compound. Begin by reviewing the four types of compounds described in Lesson 18, pp. 235, 236. Notice that compounds can be classified according to which member is principal (**pradhāna**), or has an independent purpose of its own.
2. In a **dvandva** compound, both members are considered principal. The compound is an aggregate. For example:

सीतारामौ गच्छतः ।

Sītā-Rāma (Sītā and Rāma) are going. (**dvandva**)

Because both members are considered principal, they are connected by “and” if the compound is dissolved. The compound functions as an aggregate of equal members.

3. In all types of **tatpuruṣa** compounds, the second member is considered to be principal. For example:

रामपुत्रो गच्छति ।

Rāma-son (the son of Rāma) is going. (**tatpuruṣa**)

The first member is considered subordinate (**upasarjana**), further qualifying the principal member. The second member could stand alone. For example:

पुत्रो गच्छति ।

The son is going.

4. In a **bahuvrīhi** compound, both members are considered subordinate. The principal, whether implied or expressed, lies

outside the compound. Observe the following English sentence:

The redcoats are coming.

The subject refers to “the men whose coats are red.” It would not make sense to say, “The coats are coming.” The **bahuvrīhi** compound is sometimes called an “exocentric compound” because the principal, whether expressed or unexpressed, lies outside the compound. The compound cannot be understood merely by analysing its parts. Here are some more examples in English:

She reads the paperback.

He sees the Redwing.

These sentences are about a book and a bird, not just about a back or a wing.

5. The word “**bahuvrīhi**” is an example of a **bahuvrīhi** compound. The word “**bahuvrīhi**” means “much rice.” It refers to a substantive, a principal (**pradhāna**) outside itself—“a person whose rice (**vrīhi**) is much (**bahu**).”
6. Even though the final member must be a noun, the **bahuvrīhi** compound acts like an adjective, describing something else. Like an adjective, it takes the person, case and number of what it is describing.
7. The **bahuvrīhi** compound is sometimes called a “possessive compound” because it often has the sense that something outside the compound possesses the characteristics in the compound. This can be seen by putting “having” in front of the compound. For example:

bahuvrīhi

much-rice

having much rice

red-coat

having a red coat

paper-back

having a paper back

8. The possessive relationship can be understood as “whose B is A.” For example:

much-rice

whose rice is much

A B

whose B is A

red-wing

whose wing is red

paper-back

whose back is paper

9. In Sanskrit the analysis (**vigraha**) uses a form of **yad**, often **yasya** (or the feminine **yasyāḥ**). For example:

बहुव्रीहिः**bahu-vrīhiḥ**

“much-rice”

vigraha:

analysis:

बहुव्रीहिर्यस्य स बहुव्रीहिः**bahur vrīhir yasya sa bahu-vrīhiḥ**

he whose rice is much is “much-rice”

विश्वरूपः**viśva-rūpaḥ**

“all-form”

vigraha:

analysis:

विश्वो रूपो यस्य स विश्वरूपः

viśvo rūpo yasya sa viśva-rūpaḥ

he whose form is all is "all-form"

स्थितप्रज्ञः

sthita-prajñāḥ vighraha:

"steady-intellect" analysis:

स्थिता प्रज्ञा यस्य स स्थितप्रज्ञः

sthitā prajñā yasya sa sthita-prajñāḥ

he whose intellect is steady is "steady-intellect"

11. Notice that in the last example, the gender of the last member changes to agree with the principal, which is "he." This is a helpful way to spot a *bahuvrīhi* compound.

VOCABULARY

SANSKRIT

ENGLISH

अङ्गिरस् (mas.)

Aṅgiras (a ṛṣi) (given in stem form)

इष् (6P) इच्छति

he wishes, desires, seeks

चेतस् (n.)

mind, thought (stem form)

तपस् (n.)

austerity, increasing heat

तमस् (n.)

darkness, dullness

तेजस् (n.)

light, splendor

दूरम् (n.)

distance, duration

दूरे (ind.)

far, in a distance (used as an indeclinable)

दूरेण (ind.)

far, by a distance

नमस् (n.)

reverence, homage

बुद्धिः (fem.)

intellect, intelligence

मनस् (n.)

mind

महा (in comp.)

great (**mahā** is used in compoundsfor **mahat**—great)

शरणाम् (n.)

refuge, shelter

हि (ind.)

indeed, certainly, for (not first in a sentence)

EXERCISES

1. Learn to recite Chapter 2, Verse 49 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय । .

बुद्धौ शरणमन्विच्छ

कृपणाः फलहेतवः ॥ ४९ ॥

2. Memorize the declension for nouns ending in as.
3. Learn to recognize and analyze **bahuvrīhi** compounds.
4. Learn the vocabulary from this lesson.
5. Translate the following sentences:

a. समबुद्धिमिच्छेति पितावदत् । १।

b. आचार्याय नमः शिष्यैः क्रियते । २।

c. महात्मा शान्त्यै कुपितानि कुलान्यपृच्छत् । ३।

d. यदा तव मनो जयसि तदा तमो जेष्यसीत्याचार्यो
वदति । ४।

e. यत्र गजा भवन्ति तत्र मा गच्छेति माता
तस्याः पुत्रमवदत् । ५।

f. भगवानृषिर्बुद्धिमानस्ति कर्मफलं च नेच्छति । ६।

g. एवमस्त्विति राजा मन्यते । ७।

h. अश्वगजमृगा महानद्या जलमिच्छन्ति । ८।

i. यदा चन्द्रस्य तेजो ग्रामे शोभते तदा दूरे मृगा
वृश्यन्ते । ९।

6. Translate the following sentences:

a. प्रजा राज्ञो विषये वसन्ति । १।

- b. अङ्गिरा ऋषिर्वने तपांस्यकरोत् । २।
- c. आत्मनस्तेजः सत्त्वेन मनसा बुध्यते । ३।
- d. अल्पो मृगो बालेन दूरे दृश्यते । ४।
- e. महाराजः सत्यस्य तेजो लब्ध्वा तमस्त्यजति । ५।
- f. कुत्र भवाव इति महागजः पुत्रमपृच्छत् । ६।
- g. बहुप्रजो भार्यायै वनात्फलानि लभते । ७।
- h. बुद्धिसमत्वं सत्त्वमृषिभिरुद्यते । ८।
- i. महाराजः सत्त्ववान्वने तपांसि करोति । ९।

ANSWERS

5. a. "Desire a balanced intellect," the father said.
- b. Homage for the teacher is performed by the students.
- c. The great soul asked the angry families for peace.
- d. "If you conquer your mind, then you will conquer dullness," the teacher says.
- e. You must not go where the elephants are, the mother told her son.
- f. The glorious ṛṣi is wise (possessed of intelligence) and does not desire the fruit of action.
- g. "OK (thus it must be)," the king thinks.
- h. The horses, elephants, and deer desire water from the great river.
- i. When the light of the moon shines on the village, then deer are seen in the distance.
6. a. The subjects live in the territory of the king.
- b. Aṅgirās, the ṛṣi, performed austerities in the forest.

- c. The light of the Self is known by the mind with purity.
- d. The little deer is seen in the distance by the boy.
- e. The great king, having obtained the light of truth, abandons dullness.
- f. The man whose elephant is great asked his son, "Where are we?" (Notice that "his" is often understood in Sanskrit.)
- g. The man with many children obtains fruits from the forest for his wife.
- h. Balance of intellect is called purity by the ṛṣis.
- i. The great king, possessed of purity, performs austerities in the forest.

22

LESSON TWENTY-TWO

| | |
|-------------|---|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 50 Division of Syllables |
| Grammar: | The Past Passive Participle Verb Class 3 The Prefixes su and du |
| Vocabulary: | Words from Chapter 2, Verse 50 |

BHAGAVAD-GĪTĀ

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥५०॥

buddhi-yukto jahātiha

ubhe sukr̥ta-duṣkr̥te

tasmād yogāya yujyasva

yogaḥ karmasu kauśalam 50

He whose intellect is united (with the Self)
casts off both good and evil even here.
Therefore, devote yourself to Yoga.
Yoga is skill in action.

buddhi-

(fem.) intellect, intelligence

yuktaḥ

(mas. nom. sing. p.p.p. √yuj 7P) united

(See below for the past passive participle—p.p.p.)

buddhi-yuktaḥ

(tatpuruṣa compound) united in intellect

jahāti

(3rd per. sing. pres. indict. act. √hā 3P) he
casts off, abandons (See below for class 3.)

iha

(ind.) here, in this world, in this place

ubhe

(n. acc. dual adj.) both

su-

(ind.) good (See below for su, a prefix.)

kr̥ta-

(neuter p.p.p. √kr̥ 8P) action

du-

(ind.) bad

kr̥te

(n. acc. dual of p.p.p.) actions

| | |
|-------------------------|---|
| su-kṛta-dus-kṛte | (dvandva compound) good and evil, good and bad actions |
| tasmāt | (ind. from mas. abl. sing. of tad) from that, therefore |
| yogāya | (mas. dat. sing.) to yoga |
| yuḥyasva | (2nd. per. sing. imperative middle √yuj 4Ā) devote yourself to, give yourself to (See below for class 7.) (This root can be found in several classes.) |
| yogaḥ | (mas. nom. sing.) yoga, union |
| karmasu | (n. loc. pl.) in action, in deeds |
| kauśalam | (n. nom. sing.) skill, good fortune, prosperity |

DIVISION OF SYLLABLES

1. Now we will study how syllables are divided in Sanskrit. The word **akṣara** means syllable (See Lesson 1, p. 3.), and it also means “imperishable,” or “indivisible.” An **akṣara** is considered an irreducible unit—it cannot be further divided. The word **akṣara** also means vowel, or letter. The alphabet is called **akṣara-samāmnāya**, or the enumeration of letters, each of which is a syllable. Traditionally it is said that the alphabet was revealed to **Pāṇini** from the drum beats accompanying **Śiva**’s dance. It is recorded in 14 **sūtras**, called **Śiva-Sūtras** or **Maheśvara-Sūtras**, which are found at the beginning of **Pāṇini’s Aṣṭādhyāyī**.
2. The nucleus of each syllable is the vowel. One or more consonants may be attached to it, or it may stand alone. Vowels are independent, and consonants are dependent, because consonants may not stand alone as a syllable. A syllable may not have more than one vowel.

3. If a consonant begins a **pāda**, it goes with the following vowel.
If several consonants begin a **pāda**, they all go with the following vowel. For example:

| | |
|--------------|-----------------|
| rāma | rā + ma |
| prajā | pra + jā |

4. If a consonant is at the end of a **pāda**, it goes with the preceding vowel. For example:

vāk

5. The **anusvāra** and **visarga** always go with the preceding vowel.
6. If there is more than one consonant between vowels, the first consonant goes with the previous vowel. For example:

| | |
|---------------|------------------|
| dharma | dhar + ma |
|---------------|------------------|

According to the **Ṛk Prātiśākhya**, the first consonant in a group may go either way. For example:

dha + rma or **dhar + ma**

In practice, there isn't much difference between the two, because one consonant onglides onto the next without interruption.

7. When there is a non-nasal **sparśa** followed by a sibilant or semi-vowel, they both go with the following syllable. For example:

| | |
|---------------|---------------------|
| vatsa | va + tsa |
| iṣetvā | i + ṣe + tvā |

8. Observe the division of syllables in the following verse:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattvastho
niryoga-kṣema ātmavān .

traī guṇ ya vi ṣa yā ve dā
niś traī guṇ yo bha vār ju na
nir dvan dvo ni tya sat tvas tho
nir yo ga kṣe ma āt ma vān

PAST PASSIVE PARTICIPLE

1. In English, participles are formed from verbs and function as adjectives or verbs. There are many types of participles in English, such as future participles, present participles and past participles. Some are active and some are passive. In English, present participles are usually formed by adding “-ing” to a verb. For example, “glowing” and “being” are present participles. Past participles in English are usually formed by adding “-ed” or “-en” to a verb. (Some verbs are irregular.) For example, “satisfied” and “spoken” are past participles.

2. In English, participles may act as adjectives. For example:

the satisfied customer

the spoken word

3. In English, participles may also, with the help of an auxiliary verb, act as verbal forms. For example:

The customer was satisfied.

The word was spoken.

4. In Sanskrit, there are many types of participles (called **kṛdanta** by Pāṇini):

present active

present middle

present passive

future active

future middle

future passive

(gerundive)

past active

past passive

perfect active

perfect middle

gerund (conjunctive, absolute)

infinitive

5. In Sanskrit, participles take **kṛt** endings, primary nominal endings. (See Lesson 19.) Participles add primary endings to verb roots to form nominals—nouns and adjectives. Most participles are declined, except for some participles, such as the gerund.
6. We will now study the past passive participle (p. pass. part., or p.p.p.). The past passive participle (**bhūte kṛdanta**) is formed by taking the root or a weak form of the root (See Lesson 19 on **samprasāraṇa**) and adding the **kṛt** ending **-ta** (or sometimes **-ita**, **-īta**, or **-na**). Here is the past passive participle for verbs we have studied or will study in this lesson:

| ROOT | PRESENT | P.P.P. | ENGLISH |
|-------------|----------------|---------|------------|
| √iṣ (6P) | icchatī | iṣṭa | desired |
| √kṛ (8U) | karoti, kurute | kṛta | done, made |
| √gam (1P) | gacchatī | gata | gone |
| √gup (1P) | gopāyati | gupta | protected |
| √cint (10U) | cintayati -te | cintita | thought |
| √cur (10U) | corayati -te | corita | stolen |
| √ji (1P) | jayati | jita | conquered |
| √tan (8U) | tanoti, tanute | tata | stretched |
| √tud (6U) | tudati -te | tunna | pushed |
| √tyaj (1P) | tyajati | tyakta | abandoned |

| | | | |
|----------------|-------------|---------|-----------------|
| √div (4P) | dīvyati | dyūta | played |
| √drś(√paś)(1P) | paśyati | dr̥ṣṭa | seen |
| √nī (1U) | nayati -te | nīta | lead |
| √paṭh (1P) | paṭhati | paṭhita | read |
| √pā (1P) | pibati | pīta | drunk |
| √prach (6P) | prcchati | pr̥ṣṭa | asked |
| √budh (1U) | bodhati -te | buddha | known, awakened |
| √bhāṣ (1Ā) | bhāṣate | bhāṣita | spoken |
| √bhū (1P) | bhavati | bhūta | been |
| √man (4Ā) | manyate | mata | thought |
| √ram (1Ā) | ramate | rata | enjoyed |
| √labh (1Ā) | labhate | labdha | obtained |
| √vad (1P) | vadati | udita | spoken |
| √vas (1P) | vasati | uṣita | lived |
| √śubh (1Ā) | śobhate | śobhita | shined |
| √sev (1Ā) | sevate | sevita | served |
| √sthā (1P) | tiṣṭhati | sthita | established |

| | | | |
|-----------|---------|--------|------------|
| √smi (1Ā) | smayate | smīta | smiled |
| √smṛ (1P) | smarati | smṛta | remembered |
| √has (1P) | hasati | hasita | laughed |
| √hā (3P) | jahāti | hīna | abandoned |
| √hu (3P) | juhōti | huta | offered |

7. Past passive participles are adjectives, and so must agree with a nominal. Since past passive participles end in **a**, they are declined like masculine **a**, neuter **a**, or feminine **ā**, depending on the gender of the word they modify.
8. Past passive participles often function as a verb. When used as a verb, a past passive participle usually appears in the nominative case, agreeing with the nominative, or grammatical subject of the sentence. A past passive participle may be used in a past passive sense. If so, then it agrees with the direct object, which would be in the nominative. For example:

अश्वो बालेन लब्धः ।

The horse was obtained by the boy.

9. The past passive participle can also take a present passive sense:

अश्वो बालेन लब्धः ।

The horse is obtained by the boy.

10. For intransitive verbs (verbs that usually do not take a direct object) past passive participles sometimes take an active sense. In

this case, the participle will agree with the agent of action, which is in the nominative. For example:

रामो वनं गतः ।

Rāma went to the forest.

सीता वनं गता ।

Sītā went to the forest.

11. Past passive participles may take a verbal prefix and may also be negated by **a** or **an**. For example:

| | |
|----------------|------------|
| anudita | not spoken |
| anāgata | not come |

12. A past passive participle may act as an adjective alone or as part of a compound. For example:

| | |
|----------------------|---|
| iṣṭam phalam | desired reward, desired fruit |
| iṣṭa-phalam | desired reward, desired fruit (karmadhāraya) |
| sthitā prajñā | established intellect |
| sthita-prajñā | established intellect (karmadhāraya) |

Note that when the first member of a compound is an adjective, it is used in its base form, without any gender. The gender is established by the final member.

13. A past passive participle may be the basis of an adjective or a noun (often a neuter noun). For example:

| ROOT | ADJECTIVE | NOUN |
|-------------------------------------|---------------------------------------|---|
| √ kṛ do, make | kṛta (m.f.n.) done | kṛta (n.) action |
| √ gai sing | gīta (m.f.n.) sung | gītā (fem.) song |
| √ budh awake | buddha (m.f.n.) awakened | buddha (mas.) sage |
| sam + √dhā together + put | saṃhita (m.f.n.) collected | saṃhitā (fem.) collectedness, unity |
| sam + √kṛ together + make | saṃskṛta (m.f.n.) perfected | saṃskṛta (n.) Sanskrit language |

VERB CLASS 3

1. **Class Three.** √**hu gaṇa** (√**hu** offer) Now we will study the third class, which forms its present stem in an unusual way. The present stem is formed by **abhyāsa**, which means "doubling." The root is repeated. This repetition is referred to as "reduplication." The first syllable is considered to be the **abhyāsa** syllable, followed by the root (which is in **guṇa** for strong forms). The formation of class 3 stems is:

abhyāsa + root (weak forms)

abhyāsa + guṇa of root (strong forms)

2. In forming the stem from the root, there are several general rules for reduplication. The vowel and first consonant of the root are repeated. The first syllable usually appears in a weaker form. For example:

√**dā** (give) **dadā**

3. An aspirated syllable becomes unaspirated. For example:

√**dhā** (put) **dadhā**

4. The vowel **ṛ** is changed to **i** in reduplication. For example

√**bhṛ** (carry) **bibhṛ**

5. A general rule of reduplication is that usually only the first consonant of a conjunct is repeated. For example:

√**tyaj** (abandon) **tatyāja**

6. Another general rule is that if the root begins with **s** followed by a stop (**sparśa**), only the stop is repeated. For example:

√**sthā** (stand) **tiṣṭha**

7. Another general rule is that a velar turns into a palatal. For example:

√kr̥ (do) cakāra

8. Another general rule is that an h turns into j. For example:

√hā (abandon) jahā

9. Here is an example of a conjugation from class 3. Strong forms are underlined.

Root: √hu (offer) 3P Present Indicative

| | | | |
|----------|---------------|-----------|----------|
| prathama | जुहोति | जुहुतः | जुहति |
| | <u>juhoti</u> | juhutaḥ | juhvati |
| | juho+ti | juhu+tas | juhv+ati |
| madhyama | जुहोषि | जुहुथः | जुहुथ |
| | <u>juhosi</u> | juhuthaḥ | juhutha |
| | juho+si | juhu+thas | juhu+tha |
| uttama | जुहोमि | जुहुवः | जुहुमः |
| | <u>juhomi</u> | juhuvaḥ | juhumah |
| | juho+mi | juhu+vas | juhu+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Note that the third person plural adds the ending -ati rather than -anti.

8. Here is the imperative.

Root: √hu (offer) 3P Imperative

| | | | |
|----------|-----------------|------------------------|-----------------|
| prathama | जुहोतु | जुहुताम् | जुह्वतु |
| | <u>juhotu</u> | juhutām | juhvatu |
| | juho+tu | juhu+ ^h tām | juhv+atu |
| madhyama | जुहधि | जुहतम् | जुहत |
| | juhudhi | juhutam | juhuta |
| | juhu+dhi | juhu+tam | juhu+ta |
| uttama | जुह्वानि | जुह्वाव | जुह्वाम |
| | <u>juhavāni</u> | <u>juhavāva</u> | <u>juhavāma</u> |
| | juho+āni | juho+āva | juho+āma |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that the second person singular has a different ending,
and the third person plural has no n.

9. The root $\sqrt{h\bar{a}}$ is slightly different, as it is reduplicated as **jahā** in strong forms, **jahī** in weak forms, and **jah** before vowels:

Root: $\sqrt{h\bar{a}}$ (abandon) 3P Present Indicative

| | | | |
|----------|---------------|-----------|----------|
| prathama | जहाति | जहीतः | जहति |
| | <u>jahāti</u> | jahītaḥ | jahati |
| | jahā+ti | jahī+tas | jah+ati |
| madhyama | जहासि | जहीथः | जहीथ |
| | <u>jahāsi</u> | jahīthaḥ | jahītha |
| | jahā+si | jahī+thas | jahī+tha |
| uttama | जहामि | जहीवः | जहीमः |
| | <u>jahāmi</u> | jahīvaḥ | jahīmaḥ |
| | jahā+mi | jahī+vas | jahī+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

PREFIXES SU AND DUS

1. There are some prefixes which are rarely used before verbs (tiñānta), but are more often used before nouns, adjectives, and participles. One of these we have already studied—**a** (which becomes **an** before vowels). Two more are: **su** and **dus**. These have opposite meanings:

| | |
|------------|-------------------------------|
| su | well, very, good, right, easy |
| dus | ill, bad, difficult, hard |

2. These form **karmadhāraya** compounds. For example:

| | |
|---------------|-----------|
| sukṛta | well-done |
| sugīta | well-sung |

3. The **dus** prefix becomes **duṣ** before **ka**, **kha**, **pa**, and **pha**. It becomes **dū** before **ra**. Otherwise, it takes regular external **sandhi**. For example:

duṣkrta bad-action
durjaya difficult to conquer

4. The noun which follows the prefix may take the **guṇa** form of its vowel. For example:

subodha easy to understand

| VOCABULARY | SANSKRIT | ENGLISH |
|------------|----------------|---------------------------------|
| | इह (ind.) | here, in this world |
| | उभ mfn (adj.) | both (used in the dual) |
| | कौशलम् (n.) | skill, good fortune, prosperity |
| | दुस् (prefix) | ill, bad, difficult, hard |
| | सु (prefix) | well, very, good, right, easy |
| | हा (3P) जहाति | he abandons |
| | हु (3P) जुहोति | he offers |

EXERCISES

1. Learn to recite Chapter 2, Verse 50 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥५०॥

2. Learn the past passive participles for verbs we have studied.
3. Memorize the conjugations for verbs from class 3.
4. Learn the vocabulary from this lesson.
5. Translate the following sentences:

a. बालस्त्यक्तया धेन्वा शीघ्राया नद्याः प्रतिगच्छति ।१।

b. अङ्गिरा दुर्वनं जहाति ।२।

c. यदातिथय आगच्छन्ति तदा तेभ्यो जलं जुहुमः ।३।

d. सीता रामश्च दूरे वनं गतौ ।४।

e. उभावश्चो मृगश्च कन्यया गुप्तौ ।५।

f. धार्मिका पुत्रिका महाकविनेष्टा ।६।

g. कथमिह दुःखं जहामीति कन्या स्वसारमपृच्छत्
।७।

h. दुःखं सुखस्य दात्रा हीनमिति स्वसावदत् ।८।

i. यत्र शुक्लोऽश्वो गतस्तत्रापि राज्ञः सेना गता ।९।

j. कर्मकौशलमिह स्थितबुद्धिना लभ्यते ।१०।

6. Translate the following sentences:

a. सत्त्वमना उभे कौशलं च सुखं च लभते ।१।

b. बालः कृष्णो नाम महातेजा उदभवत् ।२।

c. आचार्याय नमः कृत्वा शिष्या उत्तिष्ठन्ति ।३।

d. अग्नये राजा जलं जुहोति ।४।

e. ज्ञानेनास्माकं मनांसि गोपायाम इति शिष्या
वदन्ति ।५।

f. सुखहेतुश्चेतःसत्त्वम् ।६।

g. अजितो वीरः प्रियां तस्य भार्यां प्रतिगच्छति ।७।

h. सुकृतानि च दुष्कृतानि च बुद्धिनेष्टानि ।८।

- i. भगवान्नामस्तस्य राज्यं जहाति दुर्वनं च तस्य
भार्यया सह सीतया गच्छति । ६।

ANSWERS

5. a. The boy returns from the swift river with the abandoned cow.
- b. Aṅgiras abandons the difficult forest.
- c. We offer water to the guests when they come.
- d. Sītā and Rāma have gone to the forest in the distance.
- e. Both the horse and deer were protected by the girl.
- f. A virtuous daughter is desired by the great poet.
- g. "How do I abandon suffering in this world?" the girl asked her sister. (Note that "her" is sometimes implied in Sanskrit. It is not always necessary to write **tasyāḥ** when referring to the subject, "girl.")
- h. "Suffering is abandoned by the giver of happiness," the sister said.
- i. Where the white horse goes, there also goes the army of the king.

- j. Skill in action is obtained in this world by the established intellect.
- 6.
- a. He whose mind is pure obtains both prosperity and happiness.
 - b. A boy named Kṛṣṇa, having great splendor, was born.
 - c. Having made reverence to the teacher, the students stand up.
 - d. The king offers water to the fire.
 - e. "We protect our minds by means of knowledge," the students say.
 - f. Purity of mind is the cause of happiness.
 - g. The unconquered hero returns to his dear wife.
 - h. Good actions and bad actions are desired by the intellect.
 - i. The glorious Rāma abandons his kingdom and goes to the difficult forest with his wife, Sītā.

23

LESSON TWENTY-THREE

Recitation: **Bhagavad-Gītā Chapter 2, Verse 51**
Meter

Grammar: **Nominals with the ending “in”**
More Class 3 Verbs
Verb Class 7
Internal **sandhi**, more examples

Vocabulary: **Words from Chapter 2, Verse 51**
Class 3 Verbs
Nominals with the ending “in”

BHAGAVAD-GĪTĀ

कर्मजं बुद्धियुक्ता हि

फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः

पदं गच्छन्त्यनामयम् ॥५१॥

karmajaṃ buddhi-yuktā hi

phalaṃ tyaktvā manīṣiṇaḥ

janma-bandha-vinirmuktāḥ

padaṃ gacchanty anāmayam 51

The wise, their intellect truly united with the Self,
 having renounced the fruits born of their actions
 and being liberated from the bonds of birth,
 arrive at a state devoid of suffering.

karma-

(n.) action

jam

(n. acc. sing. from √jan 4Ā) born, produced by

karma-jam

(upapada compound) born of action

buddhi-

(fem.) intellect

yuktāḥ

(mas. nom. pl. p.p.p. √yuj 7P) united

buddhi-yuktāḥ

(tatpuruṣa compound) united in intellect

hi

(ind.) truly, for

| | |
|-----------------------------------|--|
| phalam | (n. acc. sing.) fruit |
| tyaktvā | (gerund √ tyaj 1P) having renounced |
| manīṣiṇaḥ | (mas. nom. pl.) the wise (This is from manīṣin . See below for the in declension.) |
| janma- | (n.) birth |
| bandha- | (m.) bondage, bond |
| janma-bandha- | (tatpuruṣa compound) bonds of birth |
| vi-nir-muktāḥ | (mas. nom. pl. p.p.p. vi nir √ muc 6P) liberated, released from |
| janma-bandha-vi-nir-muktāḥ | (tatpuruṣa compound) liberated from the bonds of birth |
| padam | (n. acc. sing.) place, state |
| gacchanti | (3rd pe. pl. pres. active √ gam 1P) they go, arrive, reach |
| an-āmayam | (n. acc. sing.) devoid of suffering, without sickness, without āma . (āma —raw, uncooked, undigested) |

METER

1. Now we will study how Sanskrit meter is formed. This will help you in your pronunciation of Sanskrit verses. Sanskrit vowels are divided by **mātrā**, which means "count," "measure," "quantity," or "duration." It is directly related to the English word "meter." (See Lesson 1, p. 2.) The length of time for one **mātrā** is said to be the twinkling of the eye, a flash of lightening, or a note of the woodcock. A vowel having one **mātrā** is called **hrasva**. A vowel having two **mātrās** is called **dīrgha**, the length of time traditionally of the calling of the crow. A vowel of three counts is **pluta**, the length of time traditionally of the note of the peacock.
2. Based upon **mātrā**, syllables are considered light (**laghu**) or heavy (**guru**). A syllable ending with a short vowel (**a, i, u, ṛ, or ḷ**) is light. If the syllable ends in a consonant, it is heavy. A syllable with a long vowel is heavy. A syllable with a vowel followed by **anusvāra** or **visarga** is heavy. Notice the markings for light and heavy. For example:

| | | | |
|-----------|-----------|-----------|-----------|
| rā | mā | ya | ṇa |
| heavy | heavy | light | light |
| — | — | ~ | ~ |

| | | | | |
|-----------|-----------|------------|-----------|------------|
| ma | hā | bhā | ra | taṃ |
| ~ | — | — | ~ | — |

3. Thinking of it in terms of the division of syllables, a conjunct consonant moves the first consonant to the previous syllable. (For simplicity, think of all conjuncts as moving their first consonant to the previous syllable.) Since it takes some time to pronounce the consonant, the previous syllable becomes heavy even if the vowel is short.
4. Analyze one line from the **Bhagavad-Gītā**:

त्रै गुण य वि ष याः वे दाः
 traī guṇ ya vi ṣa yāḥ ve dāḥ

Notice that the first syllable (**traī**) is heavy because **ai** is long; the second (**guṇ**) is heavy because it ends in a consonant; the third, fourth, and fifth (**ya**, **vi**, **ṣa**) are light because they end in short vowels; the sixth (**yāḥ**) is heavy because the vowel is long and is followed by a **visarga**; the seventh and eighth (**ve**, **dāḥ**) both contain long vowels and so are heavy.

5. Each **pāda** is divided into groups with three syllables in each group, called a **gaṇa**. The **gaṇas** are given names, according to how many light and heavy syllables they have:

म --- न --- भ --- य ---
 ज --- र --- स --- त ---

The letter **ma** has all heavy syllables, **na** has all light syllables, **bha** has its first heavy, **ya** has its first light, **ja** has its middle heavy, **ra** has its middle light, **sa** has its last heavy, **ta** has its last light. One syllable by itself (not in a **gaṇa**) is considered to be **ga** or **la**, for **guru** or **laghu**. In the following set of letters, each syllable (with the next two syllables) imitates its own **gaṇa**. For example **yamātā** is light, heavy, heavy, and **mātārā** is heavy, heavy, heavy:

यमाताराजभानसलगाः
 yamātārājabhānasalagāḥ

6. The **Bhagavad-Gītā** is in **anuṣṭubh chandas** (also called **śloka meter**), which is four **pādas** of eight syllables. The eight syllables are divided as: 3 + 3 + 1 + 1. Observe another line:

निस्त्रैगुण्यो भवार्जुन

nistraiguṇyo bhavārjuna

- - - | - - - | - -

म र ल ल

This line is **ma, ra, la, la**. The **ma** and **ra** are the names of the first two **gaṇas**, and **la** and **la** are the names of the last two syllables.

7. The last syllable of a **pāda**, even if marked light, is considered heavy because it is followed by a **cæsure**, or a pause (**yati**). The pause takes time, making the previous syllable heavy. The pause is longer after the second and fourth **pādas**. Here is a passage on the last syllable:

Your enemies, though bereft of all heat, deprived of all prosperity, removed from all contact with allies and humble of heart, attain dignity when they crouch at your feet, even as the syllables of a stanza, though there be no anusvāra or the like, no lengthening, no conjunct, though their vowels proper be short, become long by position when they come at the end of a pāda. (**Subhāṣitāvalī** 2485)

8. The patterns of the various lines have names. For example:

a. न भ ल ग = ० ० ० | - ० ० | ० -

gajagati (gait of an elephant)

रविसुतापरिसरे (example)

b. ज र ल ग = ० - ० | - ० - | ० -

pramāṇikā (measured)

पुनातु भक्तिरच्युता (example)

c. भ त ल ग = - ० ० | - - ० | ० -

māṇavaka (youthful)

चंचलचूडं चपलैः (example)

d. म म ग ग = - - - | - - - | - -

vidyunmālā (garland of light)

यस्मिन्नास्तां रापोच्छित्यै (example)

e. र ज ग ल = - ० - | ० - ० | ० -

samānikā (uniform)

यस्य कृष्णपादपद्म

9. Study the pattern of the **Bhagavad-Gītā**, looking especially at the fifth, sixth and seventh syllables:

त्रैगुण्यविषया वेदा - - - | - - - | - -

निस्त्रैगुण्यो भवार्जुन । - - - | - - - | - -

निर्द्वन्द्वो नित्यसत्त्वस्थो - - - | - - - | - -

निर्योगक्षेम आत्मवान् ॥ - - - | - - - | - -

योगस्थः कुरु कर्माणि - - - | - - - | - -

सङ्गं त्यक्त्वा धनञ्जय । - - - | - - - | - -

सिद्ध्यसिद्ध्योः समो भूत्वा - - - | - - - | - -

समत्वं योग उच्यते ॥ - - - | - - - | - -

दूरेण ह्यवरं कर्म - - - | - - - | - -

बुद्धियोगाद्धनञ्जय । - - - | - - - | - -

बुद्धौ शरणमन्विच्छ - - - | - - - | - -

कृपणाः फलहेतवः ॥ - - - | - - - | - -

10. The fifth, sixth, and seventh syllables of the second and fourth lines are always the same. The fifth, sixth, and seventh syllables of the first and third lines are the same about 80% of the time.
11. The second or third syllable of each line is heavy, and the third and fourth syllable of lines two and four cannot be light then heavy.

NOUNS ENDING IN "IN"

1. Here is the declension for nouns ending in **in**:

Stem: **hastin** (masculine) elephant

| | | | |
|------------|----------|-------------|-----------|
| prathamā | हस्ती | हस्तिनौ | हस्तिनः |
| dvitīyā | हस्तिनम् | हस्तिनौ | हस्तिनः |
| trītiyā | हस्तिना | हस्तिभ्याम् | हस्तिभिः |
| caturthī | हस्तिने | हस्तिभ्याम् | हस्तिभ्यः |
| pañcamī | हस्तिनः | हस्तिभ्याम् | हस्तिभ्यः |
| ṣaṣṭhī | हस्तिनः | हस्तिनोः | हस्तिनाम् |
| saptamī | हस्तिनि | हस्तिनोः | हस्तिषु |
| saṁbodhana | हस्तिन् | हस्तिनौ | हस्तिनः |
| | eka | dvi | bahu |

2. The neuter is the same as the masculine except for the nominative, accusative, and vocative:

Stem: **daṇḍin** (neuter) (adjective) having a stick

| | | | |
|------------|---------|---------|---------|
| prathamā | दण्डि | दण्डिनी | दण्डीनि |
| dvitīyā | दण्डि | दण्डिनी | दण्डीनि |
| saṃbodhana | दण्डि | दण्डिनी | दण्डीनि |
| | दण्डिन् | | |

3. Some nouns form an adjective by removing the final vowel, if there is one, and adding **in**. The suffix **in** is a secondary suffix, added to nominals. It has the sense of “possessing,” similar to the **vat** and **mat** suffixes. For example:

| Noun | Adjective |
|-----------------------------|--|
| daṇḍa (mas.) stick | daṇḍin (mfn) possessing a stick |
| aśva (mas.) horse | aśvin (mfn) possessing horses |
| hasta (mas.) hand | hastin (mfn) possessing hands |
| śaśa (mas.) rabbit | śaśin (mfn) possessing the rabbit |
| bala (mas.) strength | balin (mfn) possessing strength |
| manīṣā (mas.) wisdom | manīṣin (mfn) possessing wisdom |
| yoga (mas.) union | yogin (mfn) possessing yoga |
| pakṣa (mas.) wing | pakṣin (mfn) possessing wings |

4. The adjectives can be declined in all three genders. The masculine follows the **in** declension, the neuter follows the **in** declension for the neuter, and the feminine adds **ī** and follows the **ī** declension. For example:

yogin (masculine)
yoginī (feminine)

5. If the nominal ends in **as**, then the suffix becomes **vin** or **min**. For example:

| | |
|--------------------------|--|
| tapas (austerity) | tapasvin (possessing austerity) |
| tejas (light) | tejasvin (possessing light) |

6. Many of these adjectives are used as nouns (substansives). For example:

| | Adjective | Noun |
|----------------|------------------------------|-----------------------------------|
| daṇḍin | (mfn) possessing a stick | (mas.) recluse |
| aśvin | (mfn) possessing horses | (mas.) the Aśvins, charioteers |
| hastin | (mfn) possessing a hand | (mas.) elephant |
| śaśin | (mfn) possessing the rabbit | (mas.) moon |
| balin | (mfn) possessing strength | (mas.) bull |
| manīṣin | (mfn) possessing wisdom | (mas.) wise person |
| yogin | (mfn) possessing yoga | (mas.) yogī |
| pakṣin | (mfn) possessing wings | (mas.) bird |

7. One example (**Bhagavad-Gītā** 2.70) puts both types of nouns together:

kāma-kāmī desirer of desires

This places **kāma**, desire, and **kāmī**, possessing desire (desirer), into a **tatpuruṣa** compound, the “desirer of desires.”

**MORE CLASS 3
VERBS**

1. Now we will learn two more verbs from class 3. These verbs are conjugated somewhat irregularly. The first is √**dā** (3P), which means “give.” Like all class 3 verbs, √**dā** reduplicates.

Root: √**dā** (give) 3U Present Indicative

| | | | |
|----------|---------------|----------|---------|
| prathama | ददाति | दत्तः | ददति |
| | <u>dadāti</u> | dattaḥ | dadati |
| | dadā+ti | dad+tas | dad+ati |
| madhyama | ददासि | दत्थः | दत्थ |
| | <u>dadāsi</u> | datthaḥ | dattha |
| | dadā+si | dad+thas | dad+tha |
| uttama | ददामि | दद्वः | दद्यः |
| | <u>dadāmi</u> | dadvaḥ | dadmaḥ |
| | dadā+mi | dad+vas | dad+mas |
| | _____ | _____ | _____ |
| | eka | dvi | baḥu |

Notice that the reduplicated form appears before, but with a short **a**, and the weak forms lose the root vowel.

2. Another verb from class 3 √dhā (U), means “place.”

Root: √dhā (place) 3P Present Indicative

| | | | |
|----------|----------------|-----------|----------|
| prathama | दधाति | धत्तः | दधति |
| | <u>dadhāti</u> | dhattaḥ | dadhati |
| | dadhā+ti | dadh+tas | dadh+ati |
| madhyama | दधासि | धत्थः | दधथ |
| | <u>dadhāsi</u> | dhattaḥ | dhattha |
| | dadhā+si | dadh+thas | dadh+tha |
| uttama | दधामि | दध्वः | दध्मः |
| | <u>dadhāmi</u> | dadhvaḥ | dadhmaḥ |
| | dadhā+mi | dadh+vas | dadh+mas |
| | eka | dvi | bahu |

Notice that this verb is conjugated like √dā, except that when the **dh** comes before **t** or **th**, the **dh** becomes **t** and the aspiration (**dh**) reappears in the reduplicated syllable.

VERB CLASS 7

1. **Class Seven.** √rudh gaṇa (√rudh block) In the seventh class, the present stem in strong forms is formed by adding **na** between the vowel and final consonant of the root. In weak forms, **n** is added. For example, the stem is:

| | |
|--------------|----------------|
| √yuj (unite) | yunaj (strong) |
| | yuñj (weak) |

2. Here is the present indicative for class 7:

Root: $\sqrt{\text{yuj}}$ (unite) 7U Present Indicative

| | | | |
|----------|--|--|---|
| prathama | युनक्ति <u>yunakti</u> yunaj+ti | युङ्क्तः yuṅktah yuṅj+tas | युञ्जन्ति yuñjanti yuñj+anti |
| madhyama | युनक्षि <u>yunaksi</u> yunaj+si | युङ्क्थः yuṅkthah yuṅj+thas | युङ्क्थ yuṅktha yuṅj+tha |
| uttama | युनज्मि <u>yunajmi</u> yunaj+mi eka | युञ्ज्वः yuñjvah yuñj+vas dvi | युञ्ज्मः yuñjmah yuñj+mas bahu |

INTERNAL SANDHI

1. Most of the **sandhi** rules that we have studied are external **sandhi** rules. (See Lesson 8, p. 87.) External **sandhi** is used between words, between members of a compound, after prefixes, and before some nominal endings (**bhyām**, **bhis**, **bhyas**, and **su**—which are called **pada** endings), and before secondary suffixes (**taddhita pratyaya**) beginning with any consonant except **y**.
2. Internal **sandhi** is used before primary suffixes (**kṛt pratyaya**), secondary suffixes (**taddhita pratyaya**) beginning with a vowel or **y**, verb and nominal endings other than **bhyām**, **bhis**, **bhyas**, and **su**, and between other internal parts of a word.
3. External **sandhi** is used regularly when you are composing a sentence, but internal **sandhi** is not so regularly used, because

internal **sandhi** has usually, but not always, taken place before a particular word is put into a sentence.

4. Most external **sandhi** is dominated by regressive assimilation, where the first sound generally changes in the environment of a second sound, and the second sound stays the same. (Some of the external vowel **sandhi** is an exception.) Internal **sandhi** is more “two-way,” in that both sounds are affected. Also, with internal **sandhi**, two sounds come together with a greater variety of combinations.
5. We have studied two changes in internal **sandhi**: the change of **n** to **ṇ**, and **s** to **ṣ**. (See Lesson 11, pp. 142, 143.) For now, observing other changes in internal **sandhi** will be enough. (In this lesson and in several of the previous lessons on verb classes, we saw internal **sandhi** changes when verb endings, **tiñ**, were added.) Here are a few internal **sandhi** rules, just for observation:

- a. Before vowels and **y**:

e becomes **ay**
ai becomes **āy**
o becomes **av**
au becomes **āv**

For example, the **guṇa** of $\sqrt{\text{bhū}}$ is **bho**, which becomes **bhav** before **a** (**bhavati**). The **guṇa** of $\sqrt{\text{nī}}$ is **ne**, which becomes **nay** before **a** (**nayati**).

- b. Before unvoiced consonants:

d becomes **t**

For example, **dad** becomes **dat** before **ta** (**datta**).

- c. Before unvoiced unaspirated consonants:

dh (sometimes) becomes **t**

For example, **dadh** becomes **dhat** before **ta** (**dhatta**). Notice that the aspiration is lost, but reappears at the beginning (**dhatta**).

- d. Before unvoiced unaspirated consonants:

bh (sometimes) becomes **b**

For example, **labh + ta** is **labdha**. Notice that the **ta** takes on both voicing and aspiration (**dha**).

VOCABULARY

SANSKRIT

ENGLISH

जन् (4Ā) जायते

he is born

जन्मन् (n.)

birth, origin, rebirth

दा (3U) ददाति दत्ते

he gives

धा (3U) दधाति धत्ते

he places

पक्षिन् (mas.)

bird

पदम् (n.)

place, state, step, foot

बन्धः (mas.)

bondage

मनीषिन् (mas.)

wise person

मुच् (6U) मुञ्चति मुञ्चते

he releases, liberates

युज् (7U) युनक्ति युक्ते

he unites

योगिन् (mas.)

practitioner of yoga (male)

योगिनी (fem.)

practitioner of yoga (female)
(ī declension)

रुध् (7U) रुणाद्धि रुन्धे

he blocks, opposes

शशिन् (mas.)

moon

हस्तिन् (mas.)

elephant

EXERCISES

1. Learn to recite Chapter 2, Verse 51 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the **devanāgarī**:

कर्मजं बुद्धियुक्ता हि
 फलं त्यक्त्वा मनीषिणः ।
 जन्मबन्धविनिर्मुक्ताः
 पदं गच्छन्त्यनामयम् ॥५१॥

3. Memorize the declension for words ending in **in**.
4. Memorize the conjugation of $\sqrt{dā}$, $\sqrt{dhā}$, and \sqrt{yuj} .
5. Learn the vocabulary from this lesson.
6. Translate the following sentences:

a. ज्ञानं शान्तिमनसो जायते ।१।

b. कृष्णो वनाच्छुक्लं पक्षिणामानयति तं च मुञ्चति

c. सुखं मनीषिणा बुध्यते ।३।

d. शशिनस्तेजः पश्येति मित्रं वदति ।४।

e. पुत्रिका कुलं पुत्रवदजायत ।५।

f. महाराजोऽतिथौ मालामदधात् ।६।

g. महाराजस्तस्मै जलं फलानि चाप्यददात् ।७।

h. योगी जन्मनो बन्धाद्युक्तः ।८।

7. Translate the following sentences into Sanskrit:

a. योगाद्बुद्धेः सत्त्वमागच्छति बुद्धेः सत्त्वाच्च

सुखं जायते ।१।

b. यो दूरादागच्छति तं पक्षिणामर्जुनः स्मयते ।२।

c. असङ्गचेतो नित्यसुखस्य दातेह ।३।

(Here predicate nominative precedes the subject, with the verb understood.)

d. कौशलं सुकर्मजं मनीषिभिर्बुध्यते न दुःखस्थैः

।४।

e. यदा ते बुद्धिरात्मस्थस्तदा योगं लप्स्यसे ।५।

f. अतिथयेऽत्र जलमानयेति माता पुत्रिकां

वदति ।६।

g. वाप्या जलं लब्ध्वा कन्या गृहेऽतिथये तद्ददाति

।७।

h. अग्निं हित्वा हस्ती जले पदान्यदधात् ।८।

ANSWERS

6.
 - a. Knowledge is born of one whose mind is peaceful.
 - b. Kṛṣṇa brings the white bird from the forest and releases it.
 - c. Happiness is known by the wise person.
 - d. "Look at the splendor of the moon," the friend says.
 - e. A daughter was born to the family with sons.
 - f. The great king placed a garland on the guest.
 - g. The great king also gave water and fruit to him.
 - h. The yogī is released from the bondage of rebirth.
7.
 - a. From yoga comes purity of intellect, and from purity of intellect, happiness is born.
 - b. Arjuna smiles at the bird which comes from the distance.
 - c. The giver of eternal happiness in this world is the unattached mind.
 - d. Prosperity, born of good action, is known by the wise, not by those established in suffering.

- e. You will obtain yoga when your intellect is established in the Self.
- f. "Bring water here for the guest," the mother says to her daughter.
- g. After obtaining water from the pond, the girl gives it to the guest in the house.
- h. Having abandoned the fire, the elephant placed its feet in the water.

24

LESSON TWENTY-FOUR

| | |
|-------------|--|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 52 Svara |
| Grammar: | The Periphrastic Future The Gerundive Verb Class 5 |
| Vocabulary: | Words from Chapter 2, Verse 52 Verbs from Class 5 |

BHAGAVAD-GĪTĀ

यदा ते मोहकलिलं

बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं

श्रोतव्यस्य श्रुतस्य च ॥५२॥

yadā te moha-kalilam

buddhir vyatitarīṣyati

tadā gantāsi nirvedaṃ

śrotavyasya śrutasya ca 52

When your intellect crosses
the mire of delusion,
then will you gain indifference
to what has been heard and what is yet to be heard.

| | |
|--------------|---------------------------------------|
| yadā | (ind.) when |
| te | (gen. sing.) your, of you |
| moha- | (mas.) delusion |
| kalilam | (mas. acc. sing.) mire, thicket |
| moha-kalilam | (tatpuruṣa compound) mire of delusion |

| | |
|------------------|--|
| buddhiḥ | (fem. nom. sing.) intellect |
| vi-ati-tarīṣyati | (3rd per. sing. fut. vi ati √tr 1P) will cross, crosses, crosses beyond |

| | |
|------|-------------|
| tadā | (ind.) then |
|------|-------------|

| | |
|--------------------|--|
| gantāsi | (2nd per. sing. periphrastic fut. √gam 1P) you will go, you will gain (See below for the periphrastic future.) |
| nir-vedam | (mas. acc. sing.) indifference |
| śrotavyasya | (mas. gen. sing. gerundive √śru 5P) of what is yet to be heard (See below for the gerundive and for class 5.) |
| śrutasya | (mas. gen. sing. p.p.p. √śru 5P) of the heard, of what has been heard |
| ca | (ind.) and |

SVARA

1. The **Pāṇinīya Śikṣā** states that sound (**svara**) begins with an intention in consciousness. The intention becomes linked with the mind, body, **prāṇa**, etc., until audible sound is produced. Here is the verse from **Pāṇinīya Śikṣā**:

आत्मा बुद्ध्या समेत्यार्थान्मनो युक्ते विवक्षया ।

मनः कायाग्निमाहन्ति स प्रेरयति मारुतम् ॥

मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरम् ।

ātmā buddhyā samety ārthān mano yuṅkte vivakṣayā
manah kāyāgnim āhanti sa prerayati mārutam
mārutas tūrasī caran mandram janayati svaram

The Self, together with the intellect, takes a direction, and engages the mind with the intention to speak. The mind strikes the fire of the body, which in turn drives the air. Then the air, moving within the lungs, causes the emergence of subtle

sound, **mandram**, which becomes sound—**svaram**— the reverberation of the Self. (**Pāṇinīya Shikshā** 6-7)

2. This verse explains in more detail the traditional four levels of speech: **vaikhari**, **madhyamā**, **paśyanti**, and **parā**. Speech begins with **parā**, the transcendent, and ends with **vaikhari**, manifest sound. The **Rk Samhitā** (1.164.45) explains that, of the four sounds, only the fourth can be spoken by human beings:

तुरीयं वाचो मनुष्या वदन्ति

3. The **Pāṇinīya Shikshā** verse continues with five ways in which sound (**svara** or **varṇa**) may be classified:

स्वरतः कालतः स्थानात्प्रयत्नानुप्रदानतः

svarataḥ kālataḥ sthānāt prayatnānupradānataḥ

Here are the five ways:

- a. According to accent (**svara**). Accent means tone, and there are three tones: **udātta**, or “raised,” **anudātta**, or “unraised,” and **svarita**, or “moving, mixed” (See Lesson 3, p. 27.) The **svarita** is approximately one whole tone higher than the **udātta**, and the **anudātta** is approximately one whole tone lower than the **udātta**. Tone belongs to the vowels (**svara**). The seven musical tones, which are also called **svara**, are said to have arisen from the three tones.

In recitation, the accents are taught by hand movements, such as pointing the thumb to various fingers with the palm open. In some of the texts of the **Rk Samhitā** the accent marks are in red, with the letters in black.

- b. According to quantity (**kāla** or **mātrā**). The time required to say a short (**hrasva**) vowel is measured as one **mātrā**. (See Lesson 1, p. 2.) One **mātrā** is said to be the length of time required for the call of the woodcock, or the twinkling of the eyelashes, or a stroke of lightening. Two **mātrās** is the time for a long (**dīrgha**) vowel. Vowels can also be three **mātrās** (**pluta**).

Consonants are considered to be one half **mātrā**. A **mātrā** is also called a **mora**. Half a **mātrā** is a **paramāṇu**, and half a **paramāṇu** is an **aṇu**. An **aṇu** is one-fourth the duration of a **mātrā**. An **aṇu** is said to be "too delicate for perception," and a **paramāṇu** is said to be "just perceptible." For example:

$$\text{mātrā} = 2 \text{ paramāṇu} = 4 \text{ aṇu}$$

- c. According to points of articulation (**sthāna**). There are five points of articulation in the mouth. (See Lesson 2, p. 9.) They are: the throat (**kaṇṭha**), palate (**tālu**), roof (**mūrdhan**), teeth (**danta**), and lips (**oṣṭha**). The tongue is called the instrument (**karana**) of articulation. Contact can be made from the tip, middle, or back of the tongue.
- d. According to internal effort (**ābhyantara prayatna**). The adjustment that takes place within the mouth in articulating speech is called internal effort, or primary effort. There are four kinds of internal effort:
- (1) Complete contact (**sprṣṭa**). The tongue fully touches the point of articulation as in the 25 **sparśa** consonants.
 - (2) Slight contact (**īśat-sprṣṭa**). The tongue makes slight contact with the point of articulation, as in the semi-vowels.

(3) Open (**vivṛta**). The mouth is open with full flow of air, as in the vowels (except short **a**).

(4) Constricted (**savṛta**) The mouth is slightly contracted, as in the short **a**.

e. According to external effort (**bāhya-prayatna**, or **anupradāna**). This refers to secondary effort, or the adjustments made outside of the mouth, of which there are eleven:

(1) Expansion (**vivāra**) of vocal chords.

(2) Contraction (**saṁvāra**) of vocal chords.

(3) Voiceless aspiration (**śvāsa**).

(4) Voiced aspiration (**nāda**)

(5) Voiced sound (**ghoṣa**).

(6) Unvoiced sound (**aghoṣa**).

(7) Unaspirated (**alpa-prāṇa**).

(8) Aspirated (**mahā-prāṇa**).

(9) Raised tone (**udātta**).

(10) Unraised tone (**anudātta**).

(11) Moving tone (**svarita**).

(The apparent overlapping in external effort may be because one category results in the next. For example, **nāda** results in **ghoṣa**, or **śvāsa** results in **aghoṣa**.)

THE PERIPHRASTIC FUTURE

1. Now we will study the periphrastic future. In Sanskrit, there are two future tenses: the future (See Lesson 17, pp. 221-223.), which is called the simple future (**bhaviṣyan**, which **Pāṇini** calls **lṛṭ**), and the periphrastic future (**anadyatana**, “not of today,” which **Pāṇini** calls **luṭ**). The periphrastic future is called the first future, and the simple future is called the second future.
2. The difference between the two future tenses is that the simple future is contiguous, or connected to the present or the time in question. It shows the close proximity of a future action. The periphrastic future is not contiguous. It is in the remote or distant future, “not of this day.” It also has a sense of definiteness. Often some indication of time is used with it. The periphrastic future is not used as often as the simple future.
3. The periphrastic future (**luṭ**) is formed from two parts, a noun and a verb. (There is an exception, which will be discussed in point 4.) The noun is formed by:

guṇa of verb root + **tā** (or **itā**)

For example:

√**gam** becomes **gantā**

√**kṛ** becomes **kartā**

√**bhū** becomes **bhavitā**

The **tā** forms an agent noun, a “doer.” It is the nominative singular of the **ṭṛ** declension. Thus **gantā** is “goer,” and **kartā** is “doer.”

4. This noun is followed by √**as** (in its conjugated form) to form the periphrastic future. A similar formation in English might be:

“When the tiger appears, then I am a hunter.” (“When the tiger appears, then I will hunt.”)

The exception (mentioned in point 3) is that the **prathama** form of the verb does not have **asti**, but only the noun (which is now considered a verb—the periphrastic future).

5. Here is the declension of √gam:

Root: √gam (go) 1P Periphrastic Future

| | | | |
|----------|------------|-------------|------------|
| prathama | गन्ता | गन्तारौ | गन्तारः |
| | gantā | gantārau | gantārah |
| madhyama | गन्तासि | गन्तास्थः | गन्तास्थ |
| | gantāsi | gantāsthah | gantāstha |
| | gantā+asi | gantā+sthah | gantā+stha |
| uttama | गन्तास्मि | गन्तास्वः | गन्तास्मः |
| | gantāsmi | gantāsvah | gantāsmah |
| | gantā+asmi | gantā+svah | gantā+smah |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that the **prathama puruṣa** takes the masculine/feminine endings of the ṛ declension. Context will tell you whether these words are nouns or verbs.

6. The periphrastic future always takes **parasmaipada** endings, even for **ātmanepada** verbs.

7. Here is the periphrastic future (p. fut.) for some of the verbs we have studied or will study in this lesson:

| ROOT | PRESENT | P. FUT. | ENGLISH |
|------------------|-----------------|-----------------------------|-----------------|
| √āp (5P) | āpnoti | āptā | he will obtain |
| √iṣ (6P) | icchati | eṣitā | he will choose |
| √kr̥ (8U) | karoti, kurute | kartā | he will do |
| √gam (1P) | gacchati | gantā | he will go |
| √gup (1P) | gopāyati | gopāyitā gopitā goptā | he will protect |
| √cint (10U) | cintayati -te | cintayitā | he will think |
| √cur (10U) | corayati -te | corayitā | he will steal |
| √jan (4Ā) | jāyate | janitā | he will be born |
| √ji (1P) | jayati | jetā | he will conquer |
| √tan (8U) | tanoti, tanute | tanitā | he will stretch |
| √tud (6U) | tudati -te | tottā | he will push |
| √tṛ (1P) | tarati | taritā | he will cross |
| √tyaj (1P) | tyajati | tyaktā | he will abandon |
| √dā (3U) | dadāti, datte | dātā | he will give |
| √div (4P) | dīvyati | devitā | he will play |
| √dr̥ś (√paś)(1P) | paśyati | dr̥ṣtā | he will see |
| √dhā (3U) | dadhāti, dhatte | dhātā | he will place |
| √nī (1U) | nayati -te | netā | he will lead |
| √paṭh (1P) | paṭhati | paṭhitā | he will read |
| √pā (1P) | pibati | pātā | he will drink |

| | | | |
|-------------|-----------------|---------|-------------------|
| √prach (6P) | prcchati | praṣṭā | he will ask |
| √budh (1U) | bodhāti - te | bodhitā | he will know |
| √bhāṣ (1Ā) | bhāṣate | bhāṣitā | he will speak |
| √bhū (1P) | bhavati | bhavitā | he will be |
| √man (4Ā) | manyate | mantā | he will think |
| √muc (6U) | muñcati - te | moktā | he will release |
| √yuj (7U) | yunakti, yuñkte | yoktā | he will unite |
| √ram (1Ā) | ramate | rantā | he will enjoy |
| √labh (1Ā) | labhate | labdhā | he will obtain |
| √vad (1P) | vadati | vaditā | he will speak |
| √vas (1P) | vasati | vastā | he will live |
| √śubh (1Ā) | śobhate | śobhitā | he will shine |
| √śru (5P) | śṛṇoti | śrotā | he will hear |
| √su (5U) | sunoti, sunute | sotā | he will press |
| √sev (1Ā) | sevate | sevitā | he will serve |
| √sthā (1P) | tiṣṭhāti | sthātā | he will establish |
| √smi (1Ā) | smayate | smetā | he will smile |
| √smṛ (1P) | smarati | smartā | he will remember |
| √has (1P) | hasati | hasitā | he will laugh |
| √hā (3P) | jahāti | hātā | he will abandon |
| √hu (3P) | juhoti | hotā | he will offer |

THE GERUNDIVE

1. The gerundive is also called the future passive participle. This participle expresses obligation or necessity—what should or ought to be done. The gerundive is formed by adding **ya**, **anīya**, or **tavya** (these are called **kṛtya** suffixes) to the adjusted verbal root.
2. The gerundive, like the past passive participle, may act as a verb, an adjective, or a noun. In a sentence where the gerundive acts like a verb, the sentence is put in the **karmani prayoga**, the passive construction. In this construction, the object (**karman**) is in the nominative, and the agent (**kartr**) of action is in the instrumental (or sometimes the genitive). For example:

अश्वो राज्ञा नेयः ।

aśvo rājñā neyah

The horse is to be lead by the king.

In this sentence, the gerundive is underlined. The agent of action (the king) is in the instrumental, and the object of action (the horse) is in the nominative. The gerundive agrees with the object. (The gerundive is usually found in the nominative case.)

3. An active English sentence must be recast in the passive before using the gerundive as a verb. For example, “The king must lead the horse,” would be recast as, “The horse is to be lead by the king.”
4. The gerundive agrees in person, number, and case with the object of action. If there is no object of action, the gerundive is declined in the nominative, singular, neuter. For example:

I must go. (becomes)

मया गन्तव्यम् ।

mayā gantavyam

It is to be gone by me.

In this sentence “by me” is in the instrumental, and the gerundive, which is underlined, is declined in the nominative, singular, neuter.

5. Often the gerundive can be used for an imperative. For example:

गन्तव्यम्

Go. (It is to be gone.)

आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो

निदिध्यासितव्यः

The ātman alone must be seen, heard, contemplated, and realized. (Bṛhadāraṇyaka Upaniṣad 2.4.5)

स आत्मा स विज्ञेयः ।

That is the Self. That is to be known.

(Nṛsiṃhottaratāpanīya Upaniṣad 1)

6. Many of the formations for the gerundive occur in more than one way. In general, the root takes **guṇa**. Before **tavya**, the form is usually the same as before **tā** in the periphrastic future. Here are some of the gerundive formations for the verbs we have studied. They are also listed beginning on page 347.

| ROOT | aniya | tavya | ya | ENGLISH |
|-------------|------------|--------------|-------------|--------------------|
| √āp (5P) | āpanīya | āptavya | āpya | to be obtained |
| √iṣ (6P) | eṣaṇīya | eṣitavya | eṣya | to be chosen |
| √kr (8U) | karaṇīya | kartavya | kārya | to be done |
| √gam (1P) | gamaṇīya | gantavya | gamyā | to be gone |
| √gup (1P) | gopaṇīya | goptavya | gopya | to be protected |
| √cint (10U) | cinataniya | cintayitavya | cintya | to be thought |
| √cur (10U) | coraniya | corayitavya | corya | to be stolen |
| √jan (4Ā) | — | janitavya | janya | to be born |
| √ji (1P) | — | jetavya | jitya, jeya | to be conquered |
| √tan (8U) | — | tanitavya | tanya | to be stretched |
| √tud (6U) | — | — | todya | to be pushed |
| √tṛ (1P) | tāraṇīya | taritavya | tārya | to be crossed |
| √tyaj (1P) | tyajaniya | tyaktavya | tyājya | to be abandoned |
| √dā (3U) | dānīya | dātavya | deya | to be given |
| √div (4P) | — | devitavya | — | to be played |
| √drś (1P) | darśaniya | draṣṭavya | drśya | to be seen |

| | | | | |
|-------------|-----------|------------|----------|----------------|
| √dhā (3U) | dhāñīya | dhātavya | dheya | to be placed |
| √ñī (1U) | nayañīya | netavya | neya | to be lead |
| √paṭh (1P) | paṭhañīya | paṭhitavya | pāṭhya | to be read |
| √pā (1P) | pāñīya | pātavya | peya | to be drunk |
| √prach (6P) | — | praṣṭavya | pr̥cchya | to be asked |
| √budh (1U) | bodhañīya | bodhitavya | bodhya | to be known |
| √bhāṣ (1Ā) | bhāṣañīya | bhāṣitavya | bhāṣya | to be spoken |
| √bhū (1P) | bhavañīya | bhavitavya | bhāvya | should be |
| √man (4Ā) | mānañīya | mantavya | mānya | to be thought |
| √muc (6U) | mocañīya | moktavya | mocya | to be released |
| √yuj (7U) | yojañīya | yoktavya | yojya | to be united |
| √ram (1Ā) | ramañīya | rantavya | ramya | to be enjoyed |
| √labh (1Ā) | labhañīya | labdhavya | labhya | to be obtained |
| √vad (1P) | vādañīya | vaditavya | vadya | to be spoken |
| √vas (1P) | vāsañīya | vastavya | vāsyā | to be lived |
| √śubh (1Ā) | śobhañīya | — | — | to be shined |
| √śru (5P) | śravañīya | śrotavya | śravya | to be heard |

| | | | | |
|------------|-----------|-----------|--------|-------------------|
| √su (5U) | — | sotavya | — | to be pressed |
| √sev (1Ā) | sevaniya | sevitavya | sevyā | to be served |
| √sthā (1P) | — | sthātavya | stheya | to be established |
| √smi (1Ā) | smayaniya | smetavya | smāya | to be smiled |
| √smṛ (1P) | smaraṇiya | smartavya | smarya | to be remembered |
| √has (1P) | hasaniya | hasitavya | hāsyā | to be laughed |
| √hā (3P) | — | hātavya | heya | to be abandoned |
| √hu (3P) | — | hotavya | havya | to be offered |

VERB CLASS 5

1. **Class Five.** √su gaṇa (√su press) The fifth class is called the **su gaṇa**. This class is formed almost exactly like class 8. In class 8, **u** is added to the root, and most roots end in **n**. In class 5, **nu** is added to the root, and most roots end in a vowel. The stem for class 5 is formed by:

root + **nu** for weak forms

root + **no** for strong forms

2. The root √śru becomes śṛ before adding **nu** or **no**. Here is the conjugation for √śru:

Root: √śru (hear) 5P Present Indicative

| | | | |
|----------|---------|-----------|-----------|
| prathama | शृणोति | शृणुतः | शृणवन्ति |
| | śṛṇoti | śṛṇutah | śṛṇvanti |
| | śṛṇo+ti | śṛṇu+tas | śṛṇu+anti |
| madhyama | शृणोषि | शृणुथः | शृणुथ |
| | śṛṇosi | śṛṇuthah | śṛṇutha |
| | śṛṇo+si | śṛṇu+thas | śṛṇu+tha |
| uttama | शृणोमि | शृणुवः | शृणुमः |
| | śṛṇomi | śṛṇuvah | śṛṇumah |
| | śṛṇo+mi | śṛṇu+vas | śṛṇu+mas |
| | eka | dvi | bahu |

3. Another root from class 5 is $\sqrt{\text{āp}}$ (obtain). Here is the conjugation for $\sqrt{\text{āp}}$:

Root: $\sqrt{\text{āp}}$ (obtain) 5P Present Indicative

| | | | |
|----------|---------------|-----------|------------|
| prathama | आप्नोति | आप्नुतः | आप्नुवन्ति |
| | <u>āpnoti</u> | āpnutah | āpnuvanti |
| | āpno+ti | āpnu+tas | āpnu+anti |
| madhyama | आप्नोषि | आप्नुथः | आप्नुथ |
| | <u>āpnosi</u> | āpnuthah | āpnutha |
| | āpno+si | āpnu+thas | āpnu+tha |
| uttama | आप्नोमि | आप्नुवः | आप्नुमः |
| | <u>āpnomi</u> | āpnuvah | āpnumah |
| | āpno+mi | āpnu+vas | āpnu+mas |
| | eka | dvi | bahu |

VOCABULARY

SANSKRIT

ENGLISH

आप् (5P) आप्नोति

he obtains

कलिलः (mas.)

mire, thicket

चेद् (ind.)

if (not placed first in a sentence) (often used as a relative adverb)

तु (ind.)

but (not placed first in a sentence)

तृ (1P) तरति

he crosses over

निर्वेदः (mas.)

indifference

मोहः (mas.)

delusion

श्रु (5P) शृणोति

he hears

सु (5U) सुनोति सुनुते

he presses

Notice that certain short words, called "enclitic," are not placed first in a sentence. (The alternate forms of pronouns also are not placed first.)

EXERCISES

1. Learn to recite Chapter 2, Verse 52 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the **devanāgarī**:

यदा ते मोहकलिलं
 बुद्धिर्व्यतितरिष्यति ।
 तदा गन्तासि निर्वेदं
 श्रोतव्यस्य श्रुतस्य च ॥५२॥

3. Learn how to form the periphrastic future and memorize the periphrastic future forms for verbs we have studied.
4. Memorize the gerundive forms for the verbs we have studied.
5. Memorize the conjugation for verbs from class 5, and learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. सुखवांश्चेदसि तदेहामृतमाप्तासि ।१।

b. वयं फलानि सुनुमो जलं च पक्षिभ्य आमुमः

।२।

- c. अङ्गिरा वेदस्य नित्यज्ञानं शृणोति ।३।
- d. यदा रामः सीता च नदीं तरतस्तदा तौ हस्तिभ्यो
गोप्यौ ।४।
- e. यदा योगी वने तपः करोति तदा स बन्धाद्युच्यते
।५।
- f. कथमत्र मित्रेण विना मम स्वसागमिष्यतीति
भ्रातापृच्छत् ।६।
- g. त्वया वापी तार्या फलानि चाप्यानीति पिता
वदति ।७।
- h. यदा तु धेनव आगन्तारस्तदा पुनः
स्मेतास्थेत्याचार्यः शिष्यान्वदति ।८।

7. Translate the following sentences:

a. जन्मबन्धं मत्वा मनीषी समत्वमिच्छति ।१।

b. विषयेषु सङ्गादविद्या जायते ।२।

c. शिष्याः पुस्तकं पठतेत्याचार्यो वदति ।३।

d. यदा पक्षी जलं तेषां हस्तेभ्यः पिबति तदा
सुखिना बालाः ।४।

e. यदि रामस्य सीतायाश्च कथां शृणोषि ततः
कौशलमिहाप्तासि ।५।

f. आत्मा श्रोतव्यो मन्तव्योऽवगन्तव्यश्च ।६।

g. बन्धस्य हेतुं दृष्टोत्तिष्ठ मोहमुक्त इति

कृष्णोऽर्जुनमवदत् । ७।

h. सीतेव स्मित्वा माता सुन्दरीं पुत्रिकामवदत् । ८।

ANSWERS

6. a. If you are full of happiness, then you will obtain immortality in this world.
- b. We press the fruit and obtain water for the birds.
- c. Añgiras hears the eternal knowledge of the Veda.
- d. When Rāma and Sītā cross the river, then they must be protected from the elephants.
- e. When the yogī performs austerity in the forest, then he is released from bondage.
- f. “How will my sister come here without her friend?” the brother asked.

- g. "The pond must be crossed and fruit obtained by you," the father says.
 - h. "But when the cows come, then you will smile again," the teacher says to his students.
- 7.
- a. Having considered the bondage of birth, the wise person desires equanimity.
 - b. From clinging to objects, ignorance is born.
 - c. "Students, you must read the book," the teacher says.
 - d. The boys are filled with happiness when the bird drinks water from their hands.
 - e. If you hear the story of Rāma and Sītā, then you will obtain good fortune in this world.
 - f. The Self is to be heard, reflected upon, and understood.
 - g. "Having seen the cause of bondage, stand up, released from delusion," Kṛṣṇa said to Arjuna.
 - h. The mother, having smiled like Sītā, spoke to her beautiful daughter.

25

LESSON TWENTY-FIVE

| | |
|-------------|---|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 53 Additional Letters |
| Grammar: | Pronominal Adjectives Verb Class 2, 9 Summary of Verb Classes |
| Vocabulary: | Words from Chapter 2, Verse 53 Verbs from Class 2 and 9 |

BHAGAVAD-GĪTĀ

श्रुतिविप्रतिपन्ना ते

यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्

तदा योगमवाप्स्यसि ॥५३॥

śruti-vipratipannā te

yadā sthāsyati niścalā

samādhāv acalā buddhis

tadā yogam avāpsyasi 53

When your intellect, bewildered by Vedic texts,
shall stand unshaken,
steadfast in the Self,
then will you attain to Yoga.

śruti-

(fem.) hearing, that which is heard (from
√śru), Vedic texts

vi-prati-pannā

(fem. nom. sing. p.p.p. vi prati √pad
4Ā) bewildered, confused

śruti-vipratipannā

(tatpuruṣa compound) bewildered by
Vedic texts

te

(gen. sing.) your, of you

yadā

(ind.) when

sthāsyati

(3rd per. sing. fut. act. √sthā 1P) shall
stand

nis-calā

(fem. nom. sing. adj.) unshaken, unmoving

| | |
|--------------------|---|
| samādhau | (mas. loc. sing.) in the Self, in samādhi |
| a-calā | (fem. nom. sing. adj.) steadfast, unmoving |
| buddhiḥ | (fem. nom. sing.) intellect |
| tadā | (ind.) then |
| yogam | (mas. acc. sing.) yoga, union |
| ava-āpsyasi | (2nd. per. sing. fut. act. ava √ āp 5P) you will attain, will obtain, will reach |

ADDITIONAL LETTERS

1. There are a few additional letters: **jihvāmūliya**, **upadhmāniya**, **yama**, **nāsikya**, and **svarabhakti**.
2. The word **jihvāmūliya** (ह) means “produced at the root of the tongue.” In the Veda, the **jihvāmūliya** is sometimes used in place of the **visarga** before **ka** or **kha**. It is called **ardha-visarga**, or “half **visarga**.” It is said to be written like the thunderbolt (**vajra**):



3. The word **upadhmāniya** (ह) means “blowing.” It is sometimes used in place of the **visarga** before **pa** or **pha**. It is also called **ardha-visarga**, or “half **visarga**.” It is usually written exactly like the **jihvāmūliya**. Sometimes it is written in another way, which is said to be like the temple of an elephant:



4. The word **yama** means “twin.” When a **sparsa** is followed by a nasal, the **sparsa** has a twin sound between it and the following nasal. For example:

āt mā
pad ma
svap na

The release of a **sparsa** is normally through the mouth, but when it is followed by a nasal, part of the release is said to be at the root of the nose. The **yama** is a nasalization of the **sparsa**, and the **yama** then off-glides into the following nasal. It is perhaps most easily perceived as a division (twin) of the **sparsa** before a nasal sound. The **yama** corresponds to the **sparsa**, and so there are four **yamas** (some texts say twenty): unvoiced and unaspirated, unvoiced and aspirated, voiced and unaspirated, and voiced and aspirated. They

are written in **devanāgarī** as:

ँ or कँ खँ गुँ घँ

For example, **ka**, **ca**, **ṭa**, **ta**, and **pa** all have the same **yama**: कँ

5. The word **svarabhakti** means a “fragment of sound,” or “division of sound.” It is the sound of a vowel created by a consonant. The **svarabhakti** occurs between **r** and a sibilant, if the sibilant is followed by a vowel. It is said that **r** cannot be pronounced smoothly with a following sibilant, and so a short vowel fragment must be slipped between. The vowel fragment resembles the **r**, much like **ṛ**. For example:

rājarṣi

6. The **nāsikya**, “pertaining to the nose,” is a nasal sound that is sometimes used before **s**. It is also described as the sound that comes between **h** and a following nasal, as in **brahman**. It is written in **devanāgarī** like this:

ँ

7. These sounds, along with some others, are called **ayogavāha**. The **ayogavāha** sounds are: **anusvāra**, **visarga**, **jihvāmūliya**, **upadhmāniya**, **nāsikya**, **yama**, and **svarabhakti**. These sounds are usually counted as part of the alphabet in the various texts of **Śikṣā**. However, they are not recited with the alphabet, and they are not included in the **varṇasamāmnāya**, or the 14 **Śiva Sūtras** of **Pāṇini**. They are traditionally not recited with the alphabet because they cannot be pronounced independently. Their pronunciation is dependent upon another sound, such as **a**, and so they are said to be formed in union with **a**, or **a-yoga-vāha**. They are called by their names (**anusvāra**, etc.).

PRONOMINAL ADJECTIVES

1. There are a few adjectives that are declined like pronouns.
They are:

| | |
|-------|--------------------------|
| अन्य | other |
| उभ | both (used in dual only) |
| एक | one |
| पर | higher, beyond |
| पूर्व | former |
| सर्व | all |
| स्व | own |

In **ubha**, note that the dual endings for pronouns are the same as nouns, for masculine **a**, neuter **a**, and feminine **ā**.

2. These are declined like pronouns, except for the nominative and accusative neuter singular. All but **anya** form their neuter nominative and accusative singular like a noun. Only **anya** forms it like a pronoun. For example:

Neuter Nominative Singular

| | |
|---------|----------------|
| अन्यत् | other |
| एकम् | one |
| परम् | higher, beyond |
| पूर्वम् | former |
| सर्वम् | all |
| स्वम् | own |

3. Here are some examples of their use:

एकः पुत्रो वनं गच्छति ।

ekah putro vanam gacchati

One son goes to the forest.

बालः सर्वाणि पुस्तकानि पठति ।

bālah sarvāṇi pustakāni paṭhati

The boy reads all the books.

बालोऽन्यस्माद्गजादागच्छति ।

bālo 'nyasmād gajād āgacchati

The boy comes from the other elephant.

प्रकृतिं स्वामवष्टभ्य

prakṛtiṃ svām avaṣṭabhya

Entering into my own nature (Bhagavad-Gītā 9.8)

4. These words can also be used as pronouns. For example:

तदेकं वद

tad ekam vada

Tell me the one (Bhagavad-Gītā 3.2)

एवं बुद्धेः परं बुद्ध्वा

evam buddheḥ param buddhvā

Thus, having known him who is beyond the intellect (Bhagavad-Gītā 3.43)

5. Here is the masculine declension for **sarva**. It follows **tad** (masculine). The feminine would follow **tad** (feminine).

Stem: **sarva** (masculine) all

| | | | |
|----------|------------|-------------|-----------|
| prathamā | सर्वः | सर्वौ | सर्वे |
| dvitīyā | सर्वम् | सर्वौ | सर्वान् |
| trītiyā | सर्वेण | सर्वाभ्याम् | सर्वैः |
| caturthī | सर्वस्मै | सर्वाभ्याम् | सर्वेभ्यः |
| pañcamī | सर्वस्मात् | सर्वाभ्याम् | सर्वेभ्यः |
| ṣaṣṭhī | सर्वस्य | सर्वयोः | सर्वेषाम् |
| saptamī | सर्वस्मिन् | सर्वयोः | सर्वेषु |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

VERB CLASS 2

1. **Class 2** √**ad** **gaṇa** (√**ad** eat) The second class is called the root class because its present stem is the root. The root takes **guṇa** in strong forms. The stem of class 2 is formed by:

root (for weak forms)

guṇa of root (for strong forms)

2. The most common verb in this class is √**as** (be, become), which we have already learned. Here is the conjugation of √**ad**:

Root: √**ad** (eat) 2P Present Indicative

| | | | |
|----------|-------------|---------|---------|
| prathama | अत्ति | अत्तः | अदन्ति |
| | <u>atti</u> | attah | adanti |
| | ad+ti | ad+tas | ad+anti |
| madhyama | अत्सि | अत्थः | अत्थ |
| | <u>atsi</u> | atthah | attha |
| | ad+si | ad+thas | ad+tha |
| uttama | अद्यि | अद्वः | अद्यः |
| | <u>admi</u> | advah | admah |
| | ad+mi | ad+vas | ad+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

3. Here is the conjugation of √brū (speak), which is irregular.
Notice that an ī is added in the strong forms:

Root: √brū (speak) 2U Present Indicative

| | | | |
|----------|----------------|----------|-----------|
| prathama | ब्रवीति | ब्रूतः | ब्रुवन्ति |
| | <u>bravīti</u> | brūtaḥ | bruvanti |
| | bravī+ti | brū+tas | bruv+anti |
| madhyama | ब्रवीषि | ब्रूथः | ब्रूथ |
| | <u>braviṣi</u> | brūthaḥ | brūtha |
| | bravī+si | brū+thas | brū+tha |
| uttama | ब्रवीमि | ब्रूवः | ब्रूमः |
| | <u>bravīmi</u> | brūvaḥ | brūmaḥ |
| | bravī+mi | brū+vas | brū+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

4. Here is the conjugation for the irregular verb √han (kill):

Root: √han (han) 2P Present Indicative

| | | | |
|----------|--------------|---------|----------|
| prathama | हन्ति | हतः | घ्नन्ति |
| | <u>hanti</u> | hataḥ | ghnanti |
| | han+ti | ha+tas | ghn+anti |
| madhyama | हंसि | हथः | हथ |
| | <u>hamsi</u> | hathaḥ | hatha |
| | han+si | ha+thas | ha+tha |
| uttama | हन्मि | हन्वः | हन्मः |
| | <u>hanmi</u> | hanvaḥ | hanmaḥ |
| | han+mi | han+vas | han+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that in a few cases the n in **han** is dropped, and before **anti**, **han** loses its **a** and the **h** becomes **gh**.

VERB CLASS 9

1. **Class 9** $\sqrt{\text{krī}}$ gaṇa ($\sqrt{\text{krī}}$ buy) The ninth class forms its stem by adding **nā** in strong forms and **nī** in weak forms. the present stem is formed by:

root + **nī** (for weak forms)

root + **nā** (for strong forms)

2. Few of the roots in class 9 are used, except for the important root $\sqrt{\text{jñā}}$ (know). This root is regular, except that it loses its **ñ** throughout the conjugation:

Root: $\sqrt{\text{jñā}}$ (know) 9U Present Indicative

| | | | |
|----------|--|---|--|
| prathama | जानाति <u>jānāti</u> jānā+ti | जानीतः jānītaḥ jānī+tas | जानन्ति jānanti jān+anti |
| madhyama | जानासि <u>jānāsi</u> jānā+si | जानीथः jānīthaḥ jānī+thas | जानीथ jānītha jānī+tha |
| uttama | जानामि <u>jānāmi</u> jānā+mi [] eka | जानीवः jānīvaḥ jānī+vas [] dvi | जानीमः jānīmaḥ jānī+mas [] bahu |

Notice that before **anti**, the **nī** loses the **ī**.

SUMMARY OF
VERB CLASSES

1. Here is a table that reviews the ten classes of verbs:

| # | GANA | STEM | PRESENT | ENGLISH |
|-----|-----------|---|--|-----------------------------------|
| 1. | √bhū (P) | guṇa of root + a | bhava+ti | he is |
| 2. | √ad (P) | guṇa of root (strong) root (weak) | at+ti at+taḥ | he eats those two eat |
| 3. | √hu (P) | abhyāsa + guṇa of root (strong) abhyāsa + root (weak) | juho+ti juhu+taḥ | he offers those two offer |
| 4. | √div (P) | root + ya | dīvyā+ti | he plays |
| 5. | √su (U) | root + no (strong) root + nu (weak) | suno+ti sunu+taḥ | he presses those two press |
| 6. | √tud (U) | root + a | tuda+ti | he pushes |
| 7. | √rudh (U) | na after vowel of root (strong) n after vowel of root (weak) | ruṇaddhi (ruṇadh+ti) runddhaḥ (rundh+taḥ) | he blocks those two block |
| 8. | √tan (U) | root + o (strong) root + u (weak) | tano+ti tanu+taḥ | he stretches those two stretch |
| 9. | √krī (U) | root + nā (strong) root + nī (weak) | krīṇā+ti krīṇī+taḥ | he buys those two buy |
| 10. | √cur (U) | guṇa of root + aya | corayati | he steals |

2. Remember that in classes 1, 4, 6, and 10, the stem ends in **a**, and does not change. The other classes have strong and weak forms of the stem, and in the present indicative, the singular forms are strong. Remember **guna** only takes place if the root ends in a vowel, or has a short vowel followed by one consonant.

VOCABULARY

SANSKRIT

ENGLISH

अद् (2P) अत्ति

he eats

अन्य (mfn adj.)

other

क्री (9U) क्रीणाति क्रीणीते

he buys, purchases

ज्ञा (9U) जानाति जानीते

he knows

निश्चल (mf(ā)n adj.)

unmoving, steady

पद् (4Ā) पद्यते

he goes, attains

पर (mf(ā)n adj.)

higher, beyond

पूर्व (mfn adj.)

former

ब्रू (2U) ब्रवीति ब्रूते

he speaks

श्रुतिः (fem.)

Veda, scripture

समाधिः (mas.)

transcendental awareness

सर्व (mfn adj.)

all

स्व (mfn adj.)

own

हन् (2P) हन्ति

he kills

EXERCISES

1. Learn to recite Chapter 2, Verse 53 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the **devanāgarī**:

श्रुतिविप्रतिपन्ना ते
 यदा स्थास्यति निश्चला ।
 समाधावचला बुद्धिस्
 तदा योगमवाप्स्यसि ॥५३॥

3. Memorize the pronominal adjectives and know how to decline them.
4. Learn verb classes 2 and 9, and memorize the summary of verb classes.
5. Learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. यः कार्यं कर्म सर्वं करोति स कर्मयोगी ।१।

b. श्रुतिर्निश्चलमनोभिः श्रूयते ।२।

- c. सीता वने सर्वाणि फलानि जानाति परं चापि
।३।
- d. धार्मिकं कर्म जानामि तत्तु न करोमीति राजा
वदति ।४।
- e. दुर्वनं हित्वा वीरः शत्रुं हन्ति ।५।
- f. समाधिस्था निश्चला सुन्दरी कन्या योगं करोति
।६।
- g. परस्माद्योहात्तीर्त्वा योगी शान्तिं पद्यते ।७।
- h. नृपः स्वस्य पुत्रस्य जन्मनश्च कथां ब्रवीति ।८।

7. Translate the following sentences:

a. धार्मिकमेव कर्म कुरुतेति माता सर्वा
प्रजामब्रवीत् ।१।

b. जलं पीत्वा बालाः सर्वाणि फलान्यदन्ति
महाहस्तीव ।२।

c. उभयोः सूर्यचन्द्रोस्तेजो जानामीति मनीषी
ब्रवीति ।३।

d. योगश्रुतौ बन्धान्मोहाच्च शरणं समाधिर्ज्ञायते
।४।

e. समत्वे स्थितः सत्त्वं मनः कृत्वा योगी
बन्धान्मुक्तः ।५।

f. हस्तिनो वने तेषां सर्वाञ्शत्रून्घ्नन्ति ।६।

g. आत्मनात्मानं ज्ञात्वा योगिनी सुखमिहाप्नोति ।७।

h. नदीं गच्छ जलं च म आनयेति पिता

पुत्रमब्रवीत् ।८।

ANSWERS

6. a. He who performs all action that ought to be done is a karma yogī.
- b. The scripture is heard by those whose minds are unmoving. (Notice that the verb agrees with the object, which is in the nominative.)
- c. Sītā knows all the fruits in the forest and even beyond.
- d. The king says, "I know virtuous action, but I do not do it."
- e. After abandoning the difficult forest, the hero kills the enemy.
- f. Established in the Self, unmoving, the beautiful girl performs yoga.
- g. Having crossed beyond delusion, the yogī attains peace.
- h. The king speaks about his own son and his birth.

7. a. "Do only virtuous action," the mother said to all her children.
- b. After drinking the water the boys eat all the fruit like a great elephant.
- c. "I know the splendor of both the sun and moon," says the wise man.
- d. In the scripture of yoga, the shelter from bondage and delusion is known as samādhi.
- e. Established in equanimity, having made the mind pure, the yogī is liberated from bondage.
- f. The elephants kill all their enemies in the forest.
- g. Having known the Self by the Self, the yoginī obtains happiness in this world.
- h. "Go to the river and bring me water," the father said to his son.

26

LESSON TWENTY-SIX

| | |
|-------------|---|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 54 The alphabet |
| Grammar: | The tenses and moods The perfect Interrogative pronouns Monosyllabic nouns The optative |
| Vocabulary: | Words from Chapter 2, Verse 54 Indefinite particles |

BHAGAVAD-GĪTĀ

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा

समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत

किमासीत व्रजेत किम् ॥५४॥

arjuna uvāca

sthita-prajñasya kā bhāṣā

samādhi-sthasya keśava

sthita-dhīḥ kiṃ prabhāṣeta

kim āsīta vrajeta kim 54

Arjuna said:

What are the signs of a man whose intellect is steady,
who is absorbed in the Self, O Keshava?

How does the man of steady intellect speak,
how does he sit, how does he walk?

arjuna

(mas. nom. sing.) Arjuna

uvāca

(3rd per. sing. perfect active √vac 2P) said
(See below for the perfect.)

sthita-

(mas. p.p.p. √sthā 1P) steady, established

prajñasya

(mas. gen. sing.) of intellect

| | |
|-----------------------------|--|
| sthita-prajñasya | (bahuvrīhi compound) of a man whose intellect is steady |
| kā | (fem. nom. sing.) what (See below for interrogative pronoun.) |
| bhāṣā | (fem. nom. sing.) description, sign |
| samādhī- sthasya | (mas.) transcendental awareness, the Self (mas. gen. sing. from √ sthā 1P) of the absorbed, established |
| samādhī-sthasya | (bahuvrīhi compound based upon an upapada compound) of him who is absorbed in the Self |
| keśava | (mas. voc. sing.) Kṛṣṇa, "one with long hair" |
| sthita- dhīḥ | (mas. p.p.p. √ sthā 1P) steady, established (fem. nom. sing.) intellect (See below for monosyllabic nouns.) |
| sthita-dhīḥ | (bahuvrīhi compound) man of steady intellect, man whose intellect is steady |
| kim | (n. nom. sing.) how, what |
| pra-bhāṣeta | (3rd per. optative middle pra √ bhāṣ 1Ā) should speak, might speak, would speak |
| kim | (n. nom. sing.) how, what |
| āsīta | (3rd per. optative middle √ ās 2Ā) should sit, might sit, would sit |
| vrajeta | (3rd per. optative middle √ vraj 1P) should go, might walk, would walk |
| kim | (n. nom. sing.) how, what |

THE ALPHABET

1. Śikṣā is the first of the six Vedāṅgas, which are: Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas, and Jyotiṣa. Probably the most important text of Śikṣā is the Pāṇinīya Śikṣā. The Taittirīya Upaniṣad (1.2.1) lists six topics included in the study of śikṣā: varṇaḥ svaraḥ mātṛā balaṃ sāmā santānaḥ (letter, tone, duration, force, articulation, combination).
2. The Pāṇinīya Śikṣā begins, as does the Āṣṭādhyāyī, with the 14 Śiva Sūtras, or Maheśvara Sūtras. These sūtras list the alphabet, using a system of abbreviation called pratyāhāra, “bringing together.” Groups of letters are listed by mentioning the first and last, as one might say “from A to Z” for the entire alphabet. Some letters, called anubandha, or it, indicate that an abbreviation has taken place.
3. Here are the 14 Śiva Sūtras:

अइउण् ।१। ऋलृक् ।२। एओण् ।३। ऐऔच् ।४।
 हयवरट् ।५। लण् ।६। ञमङणनम् ।७। भभञ् ।
 ।८। घढधष् ।९। जबगडदश् ।१०। खफछठथच-
 टतव् ।११। कपय् ।१२। शषसर् ।१३। हल् ।१४।

4. The Pāṇinīya Śikṣā lists the alphabet as 63 or 64 letters. One letter, the long ṛ, is considered duḥsprṣṭa, or “difficult.” Here is the alphabet as given there:

| | | | |
|---------|----|-----|----|
| अ | आ | अ३ | |
| इ | ई | इ३ | |
| उ | ऊ | उ३ | |
| ऋ | ॠ | ऋ३ | |
| लृ | ॡ | लृ३ | |
| ए | ऐ | ए३ | ऐ३ |
| ओ | औ | ओ३ | औ३ |
| अं | अः | × | × |
| 4 yamas | | | |

| | | | | |
|---|---|---|---|---|
| क | ख | ग | घ | ङ |
| च | छ | ज | झ | ञ |
| ट | ठ | ड | ढ | ण |
| त | थ | द | ध | न |
| प | फ | ब | भ | म |
| य | र | ल | व | |
| श | ष | स | ह | |

5. The alphabet is listed as containing different numbers of letters in various texts. It is listed as containing 43 letters in the **Śiva Sūtras**, 63 or 64 in the **Pāṇinīya Śikṣā**, 47 in the **Ṛk Prātiśākhya**, 52 in the **Taittirīya Prātiśākhya**, 65 in the **Vājasaneyi Prātiśākhya**, and 57 in the **Ṛk Tantra**.
6. The **Aitareya Āraṇyaka** (2.3.6.14) defines the role of a: "A is the whole of speech, and manifested as different consonants and sibilants, it becomes many forms." (**akāro vai sarvā vāk saiṣā sparśoṣmabhir vyajyamānā bahvī nānā rūpā bhavati**).
7. The **Aitareya Āraṇyaka** (2.2.1) compares the vowels to days and the consonants to nights. It compares the vowels to consciousness, the sibilants to the breath, and the consonants to the body. (Thus the consonants are dependent upon the vowels.) In another passage of the **Aitareya Āraṇyaka** (3.2.5), the vowels are compared to the celestial, the sibilants to the atmosphere, and the consonants to the earth.
8. Still another passage of the **Aitareya Āraṇyaka** (3.2.2) compares the vowels to marrow, consonants to bone, sibilants to breath, and semi-vowels to flesh and blood. According to the **Chāndogya Upaniṣad** (2.22.3) the vowels are the body of Indra, the sibilants are the body of Prajāpati, and the consonants are the body of death.
9. The **Chāndogya Upaniṣad** (2.22.5) states:

All the vowels should be pronounced resonant and strong.
 All the sibilants should be pronounced open, without being slurred or elided. All the consonants should be pronounced slowly, without merging them together.

THE TENSES AND MOODS

1. The tenses and moods for verbs are grouped together by Pāṇini into the ten **lakāras**. (See Lesson 3, p. 25.) These ten **lakāras** can be divided into six tenses (**kālā**) and four moods (**arthā**):

| <u>TENSE</u> | <u>NAME BY PĀNINI</u> | <u>ENGLISH</u> |
|------------------------|-----------------------|---------------------|
| vartamāna | laṭ | present |
| anadyatanabhūta | lañ | imperfect |
| parokṣabhūta | liṭ | perfect |
| bhūta | luñ | aurist |
| anadyatana | luṭ | periphrastic future |
| bhaviṣyan | lṛṭ | simple future |

| <u>MOOD</u> | <u>NAME BY PĀNINI</u> | <u>ENGLISH</u> |
|----------------|-----------------------|----------------|
| ājñā | loṭ | imperative |
| vidhi | liñ | optative |
| āśīḥ | leṭ | subjunctive |
| saṃketa | lṛñ | conditional |

2. Those verbs ending in ṭ use primary endings, and are listed alphabetically: **laṭ**, **liṭ**, **luṭ**, **lṛṭ**, **leṭ**, and **loṭ**. Those verbs ending in ñ use secondary endings: **lañ**, **liñ**, **luñ**, and **lṛñ**.
3. In four of these—the present, imperfect, imperative, and optative—the root forms a special stem through modifications (**vikarāṇa**), and the verb is formed from that stem. This group is called **sārvadhātuka**, or special. All of the others form the verb more or less from the root, and so are called **ārdhadhātuka**, or general. The **sārvadhātuka** verbs, along with the present participle, are referred to as the present system, because the verb is based upon the present stem.

THE PERFECT

1. Now we will study the perfect tense, which is not considered part of the present system. The perfect is traditionally used for remote past action not witnessed by the speaker. It is usually found in the **prathama puruṣa** form.
2. The perfect is formed in two ways: through reduplication and periphrastically. We will observe the perfect formed through reduplication of the root. The perfect has its own set of endings. There are many complexities for forming the perfect, so for now we will just observe and use some of the forms. Here is the perfect active for √vac:

Root: √vac (speak) 2P Perfect

| | | | |
|----------|---|--|---|
| prathama | उवाच <u>uvāca</u> uvāc+a | उचतुः ūcatuḥ ūc+atus | उचुः ūcuḥ ūc+us |
| madhyama | उवक्थ <u>uvaktha</u> uvac+tha | उचथुः ūcathuḥ ūc+athus | उच ūca ūc+a |
| uttama | उवच <u>uvaca</u> uvac+a [] eka | उचिव ūciva ūc+i+va [] dvi | उचिम ūcima ūc+i+ma [] bahu |

Notice that the singular stems are strong, as in the present indicative active. Also notice that there is an **i** inserted before the endings **va** and **ma**.

3. Here is the perfect middle for √ vac:

Root: √ vac (speak) 2P Perfect middle (he spoke)

| | | | |
|----------|---------|-----------|-----------|
| prathama | ऊचे | ऊचाते | ऊचिरे |
| | ūce | ūcāte | ūcire |
| | ūc+e | ūc+āte | ūc+ire |
| madhyama | ऊचिषे | ऊचाथे | ऊचिध्वे |
| | ūciṣe | ūcāthe | ūcidhve |
| | ūc+i+se | ūc+āthe | ūc+i+dhve |
| uttama | ऊचे | ऊचिवहे | ऊचिमहे |
| | ūce | ūcivahe | ūcimahe |
| | ūc+e | ūc+i+vahe | ūc+i+mahe |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that, like the present indicative middle, all forms are weak in the perfect middle.

4. Here is the perfect for √as:

Root: √as (be) 2P Perfect (he was)

| | | | |
|----------|----------|----------|---------|
| prathama | आस | आसतुः | आसुः |
| | āsa | āsatuḥ | āsuḥ |
| | ās+a | ās+atus | ās+us |
| madhyama | आसिथ | आसथुः | आस |
| | āsitha | āsathuḥ | āsa |
| | uvac+tha | ās+athus | ās+a |
| uttama | आस | आसिव | आसिम |
| | āsa | āsiva | āsima |
| | ās+a | ās+i+va | ās+i+ma |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that the word *itihāsa* is formed from *iti* + *ha* + *āsa*, meaning “thus it was,” or history.

5. Here is the **prathama puruṣa eka-vacana** for some of the verbs we have studied. Just observe, so that you will be able to recognize the perfect:

| <u>ROOT</u> | <u>PRESENT</u> | <u>PERFECT</u> | <u>ENGLISH</u> |
|-------------|----------------|-----------------|----------------|
| √ad (2P) | atti | āda | he ate |
| √as (2P) | asti | āsa | he was |
| √āp (5P) | āpnoti | āpa | he obtained |
| √ās (2Ā) | āste | āsa | he sat |
| √iṣ (6P) | icchati | iyeṣa | he desired |
| √kr (8U) | karoti, kurute | cakāra cakre | he did |
| √gam (1P) | gacchati | jagāma | he went |
| √jan (4Ā) | jāyate | jajñe | he was born |
| √ji (1P) | jayati | jigāya | he conquered |
| √jñā (9U) | jānāti, jānīte | jajñau jajñe | he knew |
| √tan (8U) | tanoti, tanute | tatāna tene | he stretched |
| √tud (6U) | tudati -te | tutoda | he pushed |
| √tṛ (1P) | tarati | tatāra | he crossed |
| √tyaj (1P) | tyajati | tatyāja | he abandoned |

| | | | |
|----------------|-----------------|--------------------|-------------|
| √dā (3U) | dadāti, datte | dadau | he gave |
| √div (4P) | dīvyati | dideva | he played |
| √drś(√paś)(1P) | paśyati | dadarśa | he saw |
| √dhā (3U) | dadhāti, dhatte | dadhau dadhe | he placed |
| √nī (1U) | nayati -te | nināya | he lead |
| √paṭh (1P) | paṭhati | papāṭha | he read |
| √pad (4Ā) | padyate | pede | he went |
| √pā (1P) | pibati | papau | he drank |
| √prach (6P) | prcchati | papraccha | he asked |
| √budh (1U) | bodhati -te | bubodha bubudhe | he knew |
| √bhāṣ (1Ā) | bhāṣate | babhāṣe | he spoke |
| √bhū (1P) | bhavati | babhūva | he was |
| √man (4Ā) | manyate | mene | he thought |
| √muc (6U) | muñcati -te | mumoca mumuce | he released |
| √yuj (7U) | yunakti, yuñkte | yuyoja yuyuje | he united |
| √ram (1Ā) | ramate | reme | he enjoyed |
| √labh (1Ā) | labhate -ti | lebhe | he obtained |

| | | | |
|------------|----------------|---------|---------------|
| √vac (2P) | vakti | uvāca | he spoke |
| √vad (1P) | vadati | uvāda | he spoke |
| √vas (1P) | vasati | uvāsa | he lived |
| √vraj (1P) | vrajati | vavrāja | he walked |
| √śubh (1Ā) | śobhate | śuśubhe | he shined |
| √śru (5P) | śṛṇoti | śuśrāva | he heard |
| √su (5U) | sunoti, sunute | suśāva | he pressed |
| √sev (1Ā) | sevate | siśeve | he served |
| √sthā (1P) | tiṣṭhati | tasthau | he stood |
| √smi (1Ā) | smayate | siṣmiye | he smiled |
| √smṛ (1P) | smarati | sasmāra | he remembered |
| √han (2P) | hanti | jaghāna | he killed |
| √has (1P) | hasati | jahāsa | he laughed |
| √hā (3P) | jahāti | jahau | he abandoned |
| √hu (3P) | juhoti | juhāva | he offered |

Notice that for a verb root that ends in ā, the perfect ending is au.

INTERROGATIVE
PRONOUNS

1. Now we will learn the interrogative pronoun, **ka**, which means “who,” “what,” or “how.” This pronoun is declined exactly like **tad**, except that the neuter singular nominative and accusative is **kim**.
2. Here are some examples of the declension:

Stem: **ka** (masculine) who

| | | | |
|----------|-----|----------|------|
| prathamā | कः | कौ | के |
| dvitīyā | कम् | कौ | कान् |
| tr̥tīyā | केन | काभ्याम् | कैः |

And so on, like **tad** in the masculine. (See Part 1, p. 309.)

3. Here is the neuter:

Stem: **kim** (neuter) what, how

| | | | |
|----------|------|----------|------|
| prathamā | किम् | के | कानि |
| dvitīyā | किम् | के | कानि |
| tr̥tīyā | केन | काभ्याम् | कैः |

And so on, like **tad** in the neuter. (See Part 1, p. 310.)

4. Here is the feminine:

Stem: **kā** (feminine) who

| | | | |
|----------|------|----------|-------|
| prathamā | का | के | काः |
| dvitīyā | काम् | के | काः |
| trītiyā | कया | काभ्याम् | काभिः |

And so on, like **tad** in the feminine. (See Part 1, p. 311.)

5. This pronoun becomes an indefinite pronoun when followed by **api**, **cana**, or **cid**. The first part (**kas** or **kim**) may be declined. For example:

कश्चन

anyone

किञ्चित्

anything

केनचित्

with anything

6. With the addition of **na** before, it becomes:

न कश्चित्

no one

न किंचन

nothing

7. Here are some examples of how they are used:

को जलं पिबति ।

ko jalam pibati

Who drinks the water?

कश्चिज्जलमपिबत् ।

kaścij jalam apibat

Someone drank the water.

न कश्चिज्जलमपिबत् ।

na kaścij jalam apibat

No one drank the water.

8. Pronouns can also be made indefinite by repeating them. For example:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

Whenever dharma is in decay, O Bhārata

(Bhagavad Gītā 4.7)

MONOSYLLABIC NOUNS

1. There are some nouns that are one syllable ending in a vowel. These nouns follow their own declensions. For example, **dhi**, intellect, follows the declension for monosyllabic nouns ending in **ī**.

Stem: **dhi** (feminine) intellect

| | | | |
|------------|-------------|----------|---------------|
| prathamā | धीः | धियौ | धियः |
| dvitīyā | धियम् | धियौ | धियः |
| trītiyā | धिया | धीभ्याम् | धीभिः |
| caturthī | धिये धियै | धीभ्याम् | धीभ्यः |
| pañcamī | धियः धियाः | धीभ्याम् | धीभ्यः |
| ṣaṣṭhī | धियः धियाः | धियोः | धियाम् धीनाम् |
| saptamī | धियि धियाम् | धियोः | धीषु |
| sambodhana | धीः | धियौ | धियः |

| | | |
|-------|-------|-------|
| _____ | _____ | _____ |
| eka | dvi | bahu |

Notice that **ī** changes to **iy** before endings that begin with a vowel.
Notice that several of the words have optional forms.

THE OPTATIVE

1. Now we will study the optative mood (**vidhi liñ**). This is the last verb form in the present system which we have not yet studied. The optative is used for what “should” or “ought” to be done. It is also used for what “might” or “would” be done. The optative, also called potential, expresses hope, expectation, advice, or a soft command.
2. Here is an example of the optative active for classes 1, 4, 6, and 10:

Root: √**bhū** (be) 1P Optative (should be)

| | | | |
|----------|------------|-------------|------------|
| prathama | भवेत् | भवेताम् | भवेयुः |
| | bhavet | bhavetām | bhaveyuh |
| | bhava+ī+t | bhava+ī+tām | bhava+ī+us |
| madhyama | भवेः | भवेतम् | भवेत |
| | bhaveḥ | bhavetam | bhaveta |
| | bhava+ī+s | bhava+ī+tam | bhava+ī+ta |
| uttama | भवेयम् | भवेव | भवेम |
| | bhaveyam | bhaveva | bhavema |
| | bhava+ī+am | bhava+ī+va | bhava+ī+ma |
| | eka | dvi | bahu |

Notice that, except for the third person plural, the endings are the same as the imperfect active. These are called secondary endings, as opposed to the primary endings of the present indicative. Long **ī**, which when mixed with **a** appears as **e**, marks the optative active. When followed by a vowel, the **ī** becomes **ey**.

3. Here is an example of the optative middle for classes 1, 4, 6, and 10:

Root: √labh (obtain) 1Ā Optative (should obtain)

| | | | |
|----------|--------------|---------------|---------------|
| prathama | लभेत | लभेयाताम् | लभेरन् |
| | labheta | labheyātām | labheran |
| | labha+ī+ta | labha+ī+ātām | labha+ī+ran |
| madhyama | लभेथाः | लभेयाथाम् | लभेध्वम् |
| | labhethāḥ | labheyāthām | labhedhvam |
| | labha+ī+thās | labha+ī+āthām | labha+ī+dhvam |
| uttama | लभेय | लभेवहि | लभेमहि |
| | labheya | labhevahi | labhemahi |
| | labha+ī+a | labha+ī+vahi | labha+ī+mahi |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Notice that, except for the first person singular and third person plural, the endings are the same as the imperfect middle. Long ī, which when mixed with a appears as e, marks the optative middle. When followed by a vowel, the ī becomes ey.

4. Here is an example of the optative active for classes 2, 3, 5, 7, 8, and 9:

Root: √su (press) 5U Optative (should press)

| | | | |
|----------|------------|-------------|------------|
| prathama | सुनुयात् | सुनुयाताम् | सुनुयुः |
| | sunuyāt | sunuyātām | sunuyuh |
| | sunu+yā+t | sunu+yā+tām | sunu+y+us |
| madhyama | सुनुयाः | सुनुयातम् | सुनुयात |
| | sunuyāḥ | sunuyātam | sunuyāta |
| | sunu+yā+s | sunu+yā+tam | sunu+yā+ta |
| uttama | सुनुयाम् | सुनुयाव | सुनुयाम |
| | sunuyām | sunuyāva | sunuyāma |
| | sunu+yā+am | sunu+yā+va | sunu+yā+ma |
| | eka | dvi | bahu |

Notice that, except for the third person plural, the endings are the same as the imperfect active. Instead of long ī, is yā, added to the weak form of the stem almost everywhere.

5. Here is the conjugation for √as:

Root: √as (is) 2P Optative (should be)

| | | | |
|----------|---------|----------|---------|
| prathama | स्यात् | स्याताम् | स्युः |
| | syāt | syātām | syuh |
| | s+yā+t | s+yā+tām | s+y+us |
| madhyama | स्याः | स्यातम् | स्यात |
| | syāḥ | syātam | syāta |
| | s+yā+s | s+yā+tam | s+yā+ta |
| uttama | स्याम् | स्याव | स्याम |
| | syām | syāva | syāma |
| | s+yā+am | s+yā+va | s+yā+ma |
| | eka | dvi | bahu |

Notice that the weak form of as is s.

6. Here is the conjugation for the optative middle for classes 2, 3, 5, 7, 8, and 9:

Root: $\sqrt{\text{ās}}$ (sit) 2Ā Optative Middle (should sit)

| | | | |
|----------|-----------|------------|------------|
| prathama | आसीत | आसीयाताम् | आसीरन् |
| | āsīta | āsīyātām | āsīran |
| | ās+ī+ta | ās+ī+ātām | ās+ī+ran |
| madhyama | आसीथाः | आसीयाथाम् | आसीध्वम् |
| | āsīthāḥ | āsīyāthām | āsīdhvam |
| | ās+ī+thās | ās+ī+āthām | ās+ī+dhvam |
| uttama | आसीय | आसीवहि | आसीमहि |
| | āsīya | āsīvahi | āsīmahi |
| | ās+ī+a | ās+ī+vahi | ās+ī+mahi |
| | eka | dvi | bahu |

Notice that y is inserted if the ending begins with a vowel.

VOCABULARY

SANSKRIT

ENGLISH

आस् (2Ā) आस्ते

he sits

क (mas.)

who, what

का (fem.)

who, what

किम् (n.)

what, how, why

चन (ind.)

(marks indefinite after ka, etc.)

चित् (ind.)

(marks indefinite after ka, etc.)

धीः (fem.)

intellect

प्रज्ञ (mf(ā)n adj.)

intelligent, wise

प्रज्ञा (fem.)

intelligence, wisdom

भाषा (fem.)

description, sign

वच् (2P) वक्ति

he says

व्रज् (1P) व्रजति

he goes, he walks

- c. यः कश्चिद्वने सर्वाणि फलानि जानाति स प्रथमं
फलमद्यादिति राजोवाच ।३।
- d. केन मम जन्मनः पदं व्रजेयमिति नरः पप्रच्छ ।४।
- e. कस्य स पुत्र इति न भाषितव्यम् ।५।
- f. यस्मादागच्छति तत्र ज्ञायते ।६।
- g. आत्मना युक्त्वा सङ्गं जहीधीत्याचार्योऽब्रवीत्
।७।
- h. य एको मोहकलिलादिह मुक्तः स योगी ।८।

7. Translate the following sentences:

- a. बहवो हस्तिनो न श्रोतव्या दूरे भीतैर्बालैः
श्रूयन्ते ।१।

b. किं कृष्णं वनं ते जानन्ति ।२।

c. केनापि स्वं ग्रामं रामो गमिष्यति ।३।

Notice that **svam** is used for "his own."

d. सर्वैर्बहुमतो भूत्वा रामः शुक्लां मालां सीतया दीयते ।४।

e. बुद्धिसत्त्वेन सीता रामश्च दुःखस्य बन्धं तरतः ।५।

f. तस्मात्पुत्र ज्ञातव्यं सर्वं ज्ञात्वा सुखवान्भवेति पितोवाच ।६।

g. सङ्गजं दुःखमसङ्गजं च सुखमित्याचार्यो भाषिष्यते ।७।

h. किं महाराजं वदेयमिति वीरो मन्यते । ८।

ANSWERS

6. a. He who sits with the teacher without having offered water to him is not a student of the scripture.
- b. Who said that happiness is born of wisdom?
- c. "Whoever knows all the fruits in the forest should eat the first fruit," the king said.
- d. "With whom should I go to the place of my birth?" the man asked.
- e. Let it not be said, "Whose son is he?"
- f. From where he comes is not known.
- g. "Abandon attachment, having become united by means of the Self," the teacher said.
- h. The yogī is the one who is released from the mire of delusion in this world.
7. a. Many elephants which should not be heard are heard in the distance by the fearful boys.
- b. What do they know about the black forest?
- c. Rāma will go to his own village with anyone.
- d. Having been thought well of by all, Rāma is given the white garland by Sītā. (Use **bahu-mataḥ** for "thought well of.")

- e. Sītā and Rāma cross over the bondage of suffering through purity of intellect.
- f. "Therefore son, having known all that is to be known, be filled with happiness," the father said.
- g. "Suffering is born of attachment and happiness is born of non-attachment," the teacher will say.
- h. "How should I speak to the great king," the hero thinks.

27

LESSON TWENTY-SEVEN

| | |
|-------------|---|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 55 Pāṇini |
| Grammar: | Nouns Ending in Consonants The Infinitive The Pronoun <i>etad</i> |
| Vocabulary: | Words from Chapter 2, Verse 55 |

BHAGAVAD-GĪTĀ

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrī-bhagavān uvāca

prajahāti yadā kāmān

sarvān pārtha mano-gatān

ātmany evātmanā tuṣṭaḥ

sthita-prajñas tadocyate 55

The Blessed Lord said:

When a man completely casts off all desires
that have gone (deep) into the mind, O Partha,
when he is satisfied in the Self through the Self alone,
then is he said to be of steady intellect.

śrī-

(fem.) blessed, radiant

bhagavān

(mas. nom. sing.) lord

uvāca

(3rd per. sing. perfect active √vac 2P) said

| | |
|-----------------------|---|
| pra-jahāti | (3rd per. sing. pres. indic. active. pra √ hā 3P) casts off, abandons |
| yadā | (ind.) when |
| kāmān | (mas. acc. pl.) desires, cravings |
| sarvān | (mas. acc. pl.) all |
| pārtha | (mas. voc. sing.) son of Prthā, Arjuna |
| manāḥ- | (n.) mind |
| gatān | (mas. acc. pl. p.p.p. √ gam) gone |
| mano-gatān | (tatpuruṣa compound) gone into the mind |
| ātmani | (mas. loc. sing.) in the Self |
| eva | (ind.) alone |
| ātmanā | (mas. inst. sing.) through the Self |
| tuṣṭaḥ | (mas. nom. sing. p.p.p. √ tuṣ 4P) satisfied |
| sthita- | (mas. p.p.p. √ sthā 1P) steady |
| prajñāḥ | (mas. nom. sing.) intellect |
| sthita-prajñāḥ | (bahuvrīhi compound) man whose intellect is steady |
| tadā | (ind.) then |
| ucyate | (3rd per. sing. pres. indic. passive √ vac 2P) is said |

PĀṆINI

1. **Vyākaraṇa** is said to be the mouth of the **Veda**. The principal author of **Vyākaraṇa** is **Pāṇini**, the author of the **Aṣṭādhyāyī** (eight chapters), as well as the **Pāṇiniya Śikṣā**, **Dhātupāṭha** (a list of 2,200 verb roots, along with meanings), **Gāṇapaṭha** (a list of verb roots divided into ten **gaṇas** according to how they form their present stem), and the **Līṅgānuśāsana** (a list of words according to their genders).
2. **Pāṇini's Aṣṭādhyāyī** is in about 4,000 **sūtras**. It is both a complete description of Sanskrit, and extremely brief. For the sake of brevity, technical terms (**saṃjñā**) are used. Generally, there are two types of **saṃjñā**: **kr̥trima saṃjñā** and **akr̥trima saṃjñā**. The **kr̥trima saṃjñā** is an artificial term, such as **laṭ**, **liṅ**, etc. The term is short, to maintain brevity. The **akr̥trima saṃjñā** is a term in which the word itself conveys the literal sense, such as **sarvanāman** ("all-name," pronoun) or **samāsa** ("put together," compound). **Pāṇini** uses **kr̥trima saṃjñā**, such as **ṛk**, **ak**, **hal**, **sup**, **tiṅ**, etc.
3. **Pāṇini** uses a technique to form the **kr̥trimā saṃjñā** called **pratyāhāra** ("bringing together"). The technique is to name the first and the last instead of all members of a set. For example, it is shorter to say "from A to Z" than it is to list the entire alphabet, and it is easier to say "from K to 12" than list all 12 grades. Another technique is to list the first or first few members of a set to indicate the entire set. For example, it is shorter to say "A, B C's" than it is to list the entire alphabet.
4. The technique of **pratyāhāra** is to list one or more members of the set, and then end with a marker, called **anubandha**. **Pāṇini** has a special abbreviation for the **anubandha**, called **it**. For example, **sup** stands for the nominal endings. The first nominal ending (the nominative singular) is **s**, which is the first letter of **sup**. The **p** at the end of **sup** is an **anubandha** (**it**). The letter

before the **anubandha** is usually the end of the list. In the example “from A to Z,” the word “from” is like an **anubandha**, because it indicates a list. The **anubandhas** are given in the 14 **Śiva Sūtras** which begin the **Aṣṭādhyāyī**. In addition to technical terms, there are statements called **paribhāṣā** that tell how the technical terms and other rules are to be interpreted.

5. **Pāṇini** listed all verb roots in ten **gaṇas**, or classes. Each class has a model root. The model root for the first class is $\sqrt{\text{bhū}}$, which means both “being” and “becoming.” The ultimate sense of this and every word is considered by **Pāṇini** to be **sattā**, existence or being.
6. When **sattā** is viewed from the standpoint of the world, it appears as **kriyā** (active) and **dravya** (stationary). The active aspect (**kriyā**) is dynamic (**bhāva**) and appears as verbs. The stationary aspect (**dravya**) is static (**satva**) and appears as nouns. Every word is modeled after $\sqrt{\text{bhū}}$ in that every word has being (**sattā**) and becoming (**kriyā** or **dravya**). For example:

| | | |
|--------------------------|----------------------|-------|
| dravya stationary | satva static | nouns |
| kriyā active | bhāva dynamic | verbs |
| sattā existence | | |

7. **Pāṇini** shows how verbs and nouns can be formed systematically from verb roots. The root forms a base or stem, called **prakṛti**. Affixes, called **pratyaya**, are added to the base to form a word. According to **Pāṇini** there are six types of **pratyayas**:

sup (to form nouns, **subanta**),
tiñ (to form verbs, **tiñanta**),
kṛt (primary endings to form nominals, including
 participles, **kṛdanta**),
taddhita (secondary endings to form nominals from
 nouns),
dhātu (secondary or derivative endings to form a verbal
 or nominal base), and
strī (endings to make a word feminine).

8. **Pāṇini** listed the relationship between a verb and various nouns in six **kāraḥ**. A **kāraḥ** is the “instrument of action,” meaning the capacity in which something becomes instrumental in bringing about the action of a verb. The **kāraḥ** correspond to six of the cases, which are called **kāraḥ-vibhaktis**. The six **kāraḥ** are:

kartṛ (the agent),
karman (the object),
karana (the instrument, in the instrumental case),
sampradāna (the purpose, in the dative),
apādāna (showing separation, in the ablative), and
adhikarana (support or location, in the locative).

In **kartari prayoga** (agent construction) the **kartṛ** is in the nominative case and the **karman** is in the accusative case. In the **karmani prayoga** (passive construction), the **karman** is in the nominative case, and the **kartṛ** is in the instrumental case. The genitive case is called **upapada-vibhakti**, which is considered weaker because this case shows a relationship between two nouns only.

NOUNS ENDING IN CONSONANTS

1. Here are two examples of nominal declensions that end in a consonant:

Stem: vāc (stri-liṅga) speech

| | | | |
|------------|-------|------------|----------|
| prathamā | वाक् | वाचौ | वाचः |
| dvitīyā | वाचम् | वाचौ | वाचः |
| tṛtīyā | वाचा | वाग्भ्याम् | वाग्भिः |
| caturthī | वाचे | वाग्भ्याम् | वाग्भ्यः |
| pañcamī | वाचः | वाग्भ्याम् | वाग्भ्यः |
| ṣaṣṭhī | वाचः | वाचोः | वाचाम् |
| saptamī | वाचि | वाचोः | वाचुः |
| saṃbodhana | वाक् | वाचौ | वाचः |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Stem: marut (pum-liṅga) wind

| | | | |
|------------|--------|-------------|-----------|
| prathamā | मरुत् | मरुतौ | मरुतः |
| dvitīyā | मरुतम् | मरुतौ | मरुतः |
| trītiyā | मरुता | मरुद्भ्याम् | मरुद्भिः |
| caturthī | मरुते | मरुद्भ्याम् | मरुद्भ्यः |
| pañcamī | मरुतः | मरुद्भ्याम् | मरुद्भ्यः |
| ṣaṣṭhī | मरुतः | मरुतोः | मरुताम् |
| saptamī | मरुति | मरुतोः | मरुत्सु |
| sambodhana | मरुत् | मरुतौ | मरुतः |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

THE INFINITIVE

1. In English, the infinitive is marked by "to." For example, "to go," and "to obtain" are infinitives. In Sanskrit, the infinitive is formed, with exceptions, by:

guṇa of root + tum (or itum)

The formation of the infinitive is the same as the periphrastic future, only with the kṛt ending tum, instead of tã. The Sanskrit infinitive is an indeclinable participle.

2. Here is the formation of the infinitive for some of the verbs we have studied:

| <u>ROOT</u> | <u>PRESENT</u> | <u>INFINITIVE</u> | <u>ENGLISH</u> |
|-------------|----------------|-------------------|----------------|
| √ad (2P) | atti | attum | to eat |
| √āp (5P) | āpnoti | āptum | to obtain |
| √ās (2Ā) | āste | āsitum | to sit |
| √iṣ (6P) | icchatī | eṣṭum | to desire |
| √kṛ (8U) | karoti, kurute | kartum | to do |
| √gam (1P) | gacchati | gantum | to go |
| √gup (1P) | gopāyati | gopitum | to protect |
| √ji (1P) | jayati | jetum | to conquer |
| √jīv (1P) | jīvati | jīvitum | to live |

| | | | |
|----------------|-----------------|----------|------------|
| √jñā (9U) | jānāti, jānīte | jñātum | to know |
| √tan (8U) | tanoti, tanute | tantum | to stretch |
| √tuṣ (4P) | tuṣyati | toṣtum | to satisfy |
| √tṛ (1P) | tarati | tartum | to cross |
| √tyaj (1P) | tyajati | tyaktum | to abandon |
| √dā (3U) | dadāti, datte | dātum | to give |
| √drś(√paś)(1P) | paśyati | draṣṭum | to see |
| √dhā (3U) | dadhāti, dhatte | dhātum | to place |
| √dhṛ (1U) | dharati -te | dhartum | to hold |
| √nī (1U) | nayati -te | netum | to lead |
| √paṭh (1P) | paṭhati | paṭhitum | to read |
| √pad (4Ā) | padyate | pattum | to go |
| √pā (1P) | pibati | pātum | to drink |
| √prach (6P) | prcchati | praṣṭum | to ask |
| √budh (1U) | bodhati -te | boddhum | to know |
| √bhāṣ (1Ā) | bhāṣate | bhāṣṭum | to speak |

| | | | |
|------------|-----------------|----------|-------------|
| √bhū (1P) | bhavati | bhavitum | to be |
| √man (4Ā) | manyate | mantum | to think |
| √muc (6U) | muñcati -te | moktum | to release |
| √yuj (7U) | yunakti, yuñkte | yoktum | to unite |
| √ram (1Ā) | ramate | ramitum | to enjoy |
| √vac (2P) | vakti | vaktum | to speak |
| √vad (1P) | vadati | vaditum | to speak |
| √vas (1P) | vasati | vastum | to live |
| √vraj (1P) | vrajati | vrajitum | to walk |
| √śak (5P) | śaknoti | śaktum | to be able |
| √śubh (1Ā) | śobhate | śobhitum | to shine |
| √śru (5P) | śṛṇoti | śrotum | to hear |
| √sev (1Ā) | sevate | sevitum | to serve |
| √sthā (1P) | tiṣṭhati | sthātum | to stand |
| √smi (1Ā) | smayate | smetum | to smile |
| √smṛ (1P) | smarati | smartum | to remember |

| | | | |
|-----------|--------|---------|------------|
| √han (2P) | hanti | hantum | to kill |
| √has (1P) | hasati | hasitum | to laugh |
| √hā (3P) | jahāti | hātum | to abandon |
| √hu (3P) | juhoti | hotum | to offer |

3. The infinitive is usually used like the direct object of a verb (or verb form, such as the past passive participle). The infinitive is used as an accusative with the verb, and thus ends in **m** for the accusative. The infinitive shows purpose, and is sometimes used instead of the dative. For example:

रामो गन्तुमिच्छति ।

rāmo gantum icchati

Rāma wants to go.

4. While the infinitive is usually the only accusative of the verb, the infinitive may take its own accusative. It may, like a verb, also relate to words in other cases, such as the ablative, instrumental, dative, etc. For example:

रामो वनं गन्तुमिच्छति ।

rāmo vanam gantum icchati

Rāma wants to go to the forest.

रामो वनादागन्तुमिच्छति ।

rāmo vanād āgantum icchati

Rāma wants to come from the forest.

5. The infinitive is negated with **na**. It is often used with two roots:
 √śak 5P (be able) and √arh 1P (be worthy). For example:

भरतो वनं न गन्तुं शक्नोति ।

bharato vanam na gantum śaknoti

Bharata is not able to go to the forest.

नानुशोचितुमर्हसि

nānuśocitum arhasi

You are not worthy to grieve. (You should not grieve.)

(Bhagavad-Gītā 2.25)

Notice that this example uses the infinitive to form a request, or imperative. Here is another example:

एतन्मे संशयं कृष्ण छेतुमर्हसि

etan me saṁśayam kṛṣṇa chettum arhasi

You are able to dispel this doubt of mine O Kṛṣṇa

(Bhagavad-Gītā 6.39)

Also notice the word for “this,” which is presented below.

6. The infinitive may be used with śakya (adj.), which means
 “possible,” and is derived from √śak 5P. For example:

शक्योऽवाप्तुम्

śakyo 'vāptum

It can be gained. (Bhagavad-Gītā 6.36)

(It is possible to obtain.)

7. The infinitive may be used with **arha** (adj.), which means “worthy of” or “being allowed” and is derived from √**arh** 1P. For example:

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्

tasmān nārhā vayaṃ hantum dhārtarāṣṭrān

Therefore it would not be right for us to kill the sons of Dhrtarāṣṭra. (**Bhagavad-Gītā** 1.37)

8. The infinitive can also be used with a passive construction. For example:

बालः पुस्तकं पठितुं शक्नोति ।

bālaḥ pustakaṃ pathitum śaknoti (active construction)

The boy is able to read the book.

बालेन पुस्तकं पठितुं शक्यते ।

bālena pustakaṃ pathitum śakyate (passive construction)

The book can be read by the boy.

(The book is able to be read by the boy.)

**THE PRONOUN
ETAD**

1. The pronoun **etad** (this) is declined the same as **tad**.
It refers to something nearer than **tad**. Here are some examples
of its declension:

Stem: **etad** (puṃ-liṅga) this

| | | | |
|----------|-------|-------|-------|
| prathamā | एषः | एतौ | एते |
| dvitīyā | एतम् | एतौ | एतान् |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Stem: **etad** (napuṃsaka-liṅga) this

| | | | |
|----------|-------|-------|-------|
| prathamā | एतत् | एते | एतानि |
| dvitīyā | एतत् | एते | एतानि |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Stem: **etad** (stri-liṅga) this

| | | | |
|----------|-------|-------|-------|
| prathamā | एषा | एते | एताः |
| dvitīyā | एताम् | एते | एताः |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

2. Here are some examples of its use:

एषा ब्रह्मी स्थितिः पार्थ

eṣā brāhmī sthitiḥ pārtha

This is the state of Brahman, O Pārtha

(Bhagavad-Gītā 2.72)

एतन्मे संशयं

etan me saṁśayaṁ

This doubt of mine

(Bhagavad-Gītā 6.39)

VOCABULARY

SANSKRIT

ENGLISH

अर्ह (1P) अर्हति

he is worthy

एतद् (mfn pro.)

this

कामः (mas.)

desire

जीव् (1P) जीवति

he lives

तुष् (4P) तुष्यति

he is satisfied, contented

धृ (1P) धरति

he holds

मरुत् (mas.)

wind

वाक् (fem.)

speech

विद् (4Ā) विद्यते

he is

शक् (5P) शक्नोति

he is able

शक्य (mf(ā)n adj.)

possible, able

श्रीः (fem.)

radiance, splendor

EXERCISES

1. Learn to recite Chapter 2, Verse 55 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the **devanāgarī** with meaning:

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

3. Memorize the declensions for nouns ending in consonants.
4. Learn the use of the infinitive.
5. Learn the use of **etad** and learn the vocabulary.
6. Translate the following sentences into English:

a. रामो मृगं न हन्तुमिच्छति सीता तु तं पृच्छति

।१।

b. एते सुमरुतो दूराज्जलादागच्छन्ति ।२।

- c. सर्वकामांस्त्यक्त्वा श्रीरामस्तस्य राज्येन विनापि
तुष्टः ।३।
- d. य एषो वीरो महासेनां नेतुमर्हति स केनचिदास्ते
च वदति च ।४।
- e. अङ्गिरा वेदानां ज्ञानमाप्तुं गच्छति ।५।
- f. मनो मरुतमिव न धर्तुं शक्नोमीति शिष्यो मन्यते
।६।
- g. विषयसङ्गजो बन्धः सर्वदुःखानां हेतुर्विद्यते ।७।
- h. कदा ते पक्षिनोऽन्यत इव
दुर्वनात्प्रतिगमिष्यन्तीति राजापृच्छत् ।८।

7. Translate the following sentences:

- a. अस्माकं शत्रुभ्यो राज्यं धर्तुं शक्नवामेति राजा
ब्रवीति ।१।
- b. त्वं योगं कुरु कामेन विना च जीवेत्याचार्य
उवाच ।२।
- c. मनिषिणां वाक्तेजोवती समवती च विद्यते ।३।
- d. यो वने जीवति स योगी वेदानां सूक्तानि सुखेन
पठति ।४।
- e. त्वया भवितुमिच्छामीति सीता राममब्रवीत् ।५।
- f. एषो योगः समत्वं त्वयोक्त्वा मयाप्तव्यो
भवतीत्यर्जुनः कृष्णमुवाच ।६।
- g. का भाषा स्थितप्रज्ञस्येत्यर्जुनः पप्रच्छ ।७।

h. स आत्मवांस्तुष्टो निश्चलो मोहाद्युक्त इति
कृष्णोऽर्जुनमुवाच । ८।

ANSWERS

6. a. Rāma doesn't want to kill the deer, but Sītā asks him.
- b. These good winds come from the distant water.
- c. Having abandoned all desires Śrī Rāma is satisfied even without his kingdom.
- d. This hero, who is able to lead the great army, sits and speaks with anyone.
- e. Aṅgiras goes to obtain knowledge of the Vedas.
- f. "I am unable to hold the mind, like the wind," the student thinks.
- g. Born of attachment to objects, bondage is the cause of all suffering.
- h. "When will those birds, like the others, return from the bad forest?" the king asked.
7. a. The king says that we must be able to hold the kingdom from our enemies. (Use the imperative for "must be able.")

- b. "You must perform yoga and live without desire," the teacher said.
- c. The speech of the wise is possessed of balance and splendor.
- d. The yogī who lives in the forest reads the hymns of the Vedas with happiness.
- e. "I want to be with you," said Sītā to Rāma.
- f. "This yoga, spoken of by you as evenness is to be attained by me," said Arjuna to Kṛṣṇa.
- g. "What is the sign of one whose intellect is steady?" Arjuna asked.
- h. "He is possessed of the Self, contented, steady, and released from delusion," Kṛṣṇa said to Arjuna.

28

LESSON TWENTY-EIGHT

Recitation: **Bhagavad-Gītā Chapter 2, Verse 56**

Grammar: **The Present Participle**
Absolute Constructions

Vocabulary: **Words from Chapter 2, Verse 56**

BHAGAVAD-GĪTĀ

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥५६॥

duḥkheṣv anudvigna-manāḥ

sukheṣu vigata-spr̥haḥ

vīta-rāga-bhaya-krodhaḥ

sthita-dhīr munir ucyate 56

He whose mind is unshaken in the midst of sorrows,
 who amongst pleasures is free from longing,
 from whom attachment, fear and anger have departed,
 he is said to be a sage of steady intellect.

duḥkheṣu

(n. loc. pl.) in sorrows

an-ud-vigna-

(p.p.p. **an ud** √vij 6Ā) unshaken,
unagitated

manāḥ

(mas. nom. sing.) mind

anudvigna-manāḥ

(bahuvrīhi compound) whose mind
is unshaken (The compound is
masculine even though "mind" is
neuter.)

sukheṣu

(n. loc. pl.) in pleasures

vi-gata-

(p.p.p. **vi** √gam 1P) free, gone away

spr̥haḥ

(mas. nom. sing.) longing, desire

| | |
|--------------------------------|---|
| vigata-sprhaḥ | (bahuvrīhi compound) who is free from longing |
| vīta- | (p.p.p. $\sqrt{\text{vi}}$ 2P) departed |
| rāga- | (mas.) attachment, passion |
| bhaya- | (n.) fear |
| krodhaḥ | (mas. nom. sing.) anger |
| rāga-bhaya-krodhaḥ | (dvandva compound) |
| vīta-rāga-bhaya-krodhaḥ | (bahuvrīhi compound) whose attachment fear and anger have departed |
| sthita- | (p.p.p. $\sqrt{\text{sthā}}$ 1P) steady |
| dhīḥ | (mas. nom. sing.) intellect |
| sthita-dhīḥ | (bahuvrīhi compound) whose intellect is steady, of steady intellect (The compound is masculine even though "intellect" is feminine.) |
| muniḥ | (mas. nom. sing.) sage |
| ucyate | (3rd per. sing. pres. indict. passive $\sqrt{\text{vac}}$ 2P) is said |

THE PRESENT PARTICIPLE

1. The present participle (**vartamāne kṛdanta**) is the last form that we have not yet studied that is based upon the present stem. It is considered part of the present system.
2. Here is an example of a present participle in English:

Rāma, going to the forest, sees a deer.

The word “going” is a present participle. It is used in Sanskrit something like the gerund (Having gone to the forest, Rāma . . .) in that it takes the same subject, which is “Rāma.” Also, it may take its own accusative, etc. Like the gerund, it forms a dependent clause, and is subordinate to the main verb. However, while the gerund expresses completed action, the present participle expresses action still in progress.

3. The present participle is best understood by breaking the sentence in two. For example:

Rāma, going to the forest, sees a deer.

The dependent phrase, “going to the forest” could be understood on its own first, and then integrated with the rest of the sentence.

4. Like other participles, the present participle acts as an adjective and a verb. As an adjective, it must agree with a word in the independent clause. (For example, “going” would agree with “Rāma.”) As a verb, it may take its own object. (For example, “going” takes the object “forest.”)
5. In Sanskrit there is a present active participle and a present middle participle. They are used the same way, but are formed differently. Active roots take the present active participle, and middle roots take the present middle participle.

6. The stem of the present active participle is formed by taking the third person plural form of the present indicative and dropping the final **i**. For example:

| <u>ROOT</u> | <u>3rd Per. Pl.</u> | <u>STEM</u> | <u>ENGLISH</u> |
|-------------|---------------------|-------------|----------------|
| √bhū (1P) | bhavanti | bhavant | being |
| √ad (2P) | adanti | adant | eating |
| √hu (3P) | juhvati | juhvat | offering |
| √div (4P) | dīvyanti | dīvyant | playing |
| √su (5U) | sunvanti | sunvant | pressing |
| √tud (6U) | tudanti | tudant | pushing |
| √rudh (7U) | rundhanti | rundhant | blocking |
| √tan (8U) | tanvanti | tanvant | stretching |
| √krī (9U) | krīṇanti | krīṇant | buying |
| √cur (10U) | corayanti | corayant | stealing |

Notice that the third **gaṇa** does not have an **n** before the final **t**. (It's declension will be discussed below, #9)

7. Like an adjective, the present participle stem is declined in the masculine, feminine, and neuter.
8. For the masculine declension, the participle stem follows the **at** (or **ant**) declension. (See Lesson 19.) The only exception is that the nominative singular ends in **an** rather than **ān**. Here is the masculine declension for the present active participle:

dhātu: √gam (go) 1P

Present Active Participle Stem: **gacchant** (going) puṃ-liṅga

| | | | |
|------------|-----------|--------------|------------|
| prathamā | गच्छन् | गच्छन्तौ | गच्छन्तः |
| dvitīyā | गच्छन्तम् | गच्छन्तौ | गच्छतः |
| trītiyā | गच्छता | गच्छद्भ्याम् | गच्छद्भिः |
| caturthī | गच्छते | गच्छद्भ्याम् | गच्छद्भ्यः |
| pañcamī | गच्छतः | गच्छद्भ्याम् | गच्छद्भ्यः |
| ṣaṣṭhī | गच्छतः | गच्छतोः | गच्छताम् |
| saptamī | गच्छति | गच्छतोः | गच्छत्सु |
| saṃbodhana | गच्छन् | गच्छन्तौ | गच्छन्तः |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

8. Here are some examples:

रामो वनं गच्छन्मृगं पश्यति ।

rāmo vanam **gacchan** mṛgaṃ paśyati

Rāma, going to the forest, sees a deer.

रामो मृगं पश्यंस्तं गच्छति ।

rāmo mṛgaṃ paśyams taṃ gacchati

Rāma, seeing the deer, goes to it.

Notice that in each example, the participle agrees with the subject, which is masculine. Notice that in the second example, **paśyan** changes to **paśyams** because of **sandhi**. Here is another example:

पश्यञ्छ्रवन्स्पृशजिघ्रन्नश्नगच्छन्स्वपञ्चसन्

paśyañ chr̥ṇvan spr̥śañ jighrann aśnan gacchan

svapañ chvasan

seeing, hearing, touching, smelling, eating, walking,
sleeping, breathing (**Bhagavad-Gītā** 5.8)

Notice that all of these present active participles are nominative, masculine, singular. Each of the participles ends in **an**, but some of them change because of **sandhi** (**n + ś = ñś** or **ñch**; **an + a = anna**).

9. For **gaṇa** 3 verbs, the **at** (**ant**) declension is followed, only those forms that have **ant** use **at**, and thus are considered weak. The masculine nominative singular ends in **at** rather than **an**.
10. The neuter participle also follows the **at** declension (neuter), the only exception is that the nominative, accusative, and vocative dual have an **n** before the **t**. For example:

dhātu: √gam (go) 1P

Present Active Participle Stem: gacchant (going)

napuṃsaka-liṅga

| | | | |
|------------|--------|--------------|------------|
| prathamā | गच्छत् | गच्छन्ती | गच्छन्ति |
| dvitīyā | गच्छत् | गच्छन्ती | गच्छन्ति |
| trītiyā | गच्छता | गच्छद्भ्याम् | गच्छद्भिः |
| cathurthī | गच्छते | गच्छद्भ्याम् | गच्छद्भ्यः |
| pañcamī | गच्छतः | गच्छद्भ्याम् | गच्छद्भ्यः |
| ṣaṣṭhī | गच्छतः | गच्छतोः | गच्छताम् |
| saptamī | गच्छति | गच्छतोः | गच्छत्सु |
| saṃbodhana | गच्छत् | गच्छन्ती | गच्छन्ति |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Note that for the **dvi-vacana**, classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **antī**.

11. The feminine declension forms the stem by adding **ī**, which forms **anti**. It is then declined like a long **ī**. For example:

Root: $\sqrt{\text{gam}}$ (go) 1P

Present Active Participle Stem: **gacchantī** (going) **stri-liṅga**

prathamā गच्छन्ती गच्छन्त्यौ गच्छन्त्यः

dvitīyā गच्छन्तीम् गच्छन्त्यौ गच्छन्तीः

tṛtīyā गच्छन्त्या गच्छन्तीभ्याम् गच्छन्तीभिः

caturthī गच्छन्त्यै गच्छन्तीभ्याम् गच्छन्तीभ्यः

pañcamī गच्छन्त्याः गच्छन्तीभ्याम् गच्छन्तीभ्यः

ṣaṣṭhī गच्छन्त्याः गच्छन्त्योः गच्छन्तीनाम्

saptamī गच्छन्त्याम् गच्छन्त्योः गच्छन्तीषु

sambodhana गच्छन्ति गच्छन्त्यौ गच्छन्त्यः

eka

dvi

bahu

Note that classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **ati** rather than **anti**.

12. The stem for the present middle participle is formed by adding **māna** to the present stem for classes 1, 4, 6, and 10. The other classes add **āna** to the weak form of the stem. For example:

| ROOT | CLASS | VERB STEM | PARTICIPLE STEM | ENGLISH |
|-------|-------|--------------|-----------------|----------|
| √bhāṣ | 1 | bhāṣa | bhāṣamāna | speaking |
| √sev | 1 | seva | sevamāna | serving |
| √vṛt | 1 | varta | vartamāna | being |
| √kṛ | 8 | kuru (weak) | kurvāna | doing |
| √su | 5 | sunu (weak) | sunvāna | pressing |
| √rudh | 7 | rundh (weak) | rundhāna | blocking |

13. The present middle participle is declined like the masculine **a**, the neuter **a**, and the feminine **ā**.
14. The present participle stem for √as is **sant** (mas.), **sat** (n.), and **satī** (fem.).
15. The present passive participle stem is formed from the passive stem, with the ending **māna** for all classes.

ABSOLUTE CONSTRUCTIONS

1. There are two absolute constructions: the locative absolute and genitive absolute. These are both used with the present participle (or past participle) to express two actions taking place at the same time. With the absolute constructions, the participle and the main verb have different subjects.
2. The locative absolute (**sat saptamī**), which is more common, is a dependent clause which, in English, could be introduced with “when,” “while,” or “as.” For example:

When Rāma is speaking, the boy hears.

The subject and the participle of the locative absolute clause are in the locative case. In sentence above, “Rāma is speaking” would be in the locative. It might be understood as:

In Rāma's speaking, the boy hears.

4. Here is the example in Sanskrit:

रामे भाषमाणे बालः शृणोति ।
rāme bhāsamāne bālah śṛṇoti

Notice that the subject and participle of the locative absolute clause are in the locative case.

5. Here is another example:

न हन्यते हन्यमाने शरीरे ।
na hanyate hanyamāne śarīre

He is not slain when the body is slain. (Bhagavad-Gītā 2.20)

6. Let's look at the formation of the locative for some of the participles:

| ROOT | PARTICIPLE STEM | LOCATIVE |
|-----------|-----------------|---------------------------|
| √sev (1Ā) | sevamāna | sevamāne (mas., n. sing.) |
| √sev (1Ā) | sevamāna | sevamānāyām (fem. sing.) |
| √sev (1Ā) | sevamāna | sevamāneṣu (mas. pl.) |
| √sev (1Ā) | sevamāna | sevamānāsu (fem. pl.) |
| √bhū (1P) | bhavant | bhavati (mas. sing.) |
| √bhū (1P) | bhavanti | bhavatyām (fem. sing.) |
| √bhū (1P) | bhavant | bhavatsu (mas. pl.) |
| √bhū (1P) | bhavanti | bhavantiṣu (fem. pl.) |
| √su (5U) | sunvatī | sunvatyām (fem. sing.) |
| √hu (3P) | juhvat | juhvati (mas. sing.) |
| √as (2P) | sant | sati (mas. sing.) |
| √as (2P) | sant | satsu (mas. pl.) |

7. Notice that the masculine singular locative of **parasmaipada** verbs (**bhavati** and **juhvati**) resembles a conjugated verb. This could lead to confusion. For example:

रामे वनं गच्छति सीता गच्छति ।

rāme vanam gacchati sītā gacchati

When Rāma goes to the forest Sītā goes.

In this example, **rāme vanam gacchati** is the locative absolute clause, and **sītā gacchati** is the main clause. The first **gacchati** must be a locative participle because **rāme** is locative. If a word is in the locative, it may often be the subject of a locative absolute clause.

8. When the locative absolute is used with **api**, it means “even though.” For example:

राज्ञि भाषमाणोऽपि बालस्तत्र शृणोति ।

rājñi bhāṣamāne 'pi bālas tan na śṛṇoti

Even though the king speaks, the boy does not hear him.

9. There is also a genitive absolute, which is used like the locative absolute. The genitive absolute is called the “genitive of disrespect,” because it indicates action which is happening in spite of the action of the genitive absolute. For example:

तस्य पश्यतः सा गच्छति ।

tasya paśyataḥ sā gacchati

While he looks on, she goes.

राज्ञो भाषमाणस्य बालोऽहसत् ।

rājño bhāṣamānasya bālo 'hasat

While the king was speaking, the boy laughed.

VOCABULARY

SANSKRIT

ENGLISH

अधि+गम् अधिगच्छति

he attains

इ (2P) एति

he goes

क्रोधः (mas.)

anger

गै (1P) गायति

he sings

भयम् (n.)

fear

मुनिः (mas.)

sage

रागः (mas.)

attachment, passion, red color,

melody

विज् (6Ā) विजते

he fears

विश् (6P) विशति

he enters

वृत् (1Ā) वर्तते

he is

सृज् (6P) सृजति

he creates, emits

स्पृहा (fem.)

longing, desire

EXERCISES

1. Learn to recite Chapter 2, Verse 56 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with the meaning in mind:

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥५६॥

3. Learn the use and formation of the present participle.
4. Learn the use of the absolute construction.
5. Learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. पक्षिषु न गायत्स्वपि बालो भयेन विना कृष्णं
वनं विशति ।१।

b. श्रीमतः सत्त्वस्य योगिनो गृहमक्रोधोऽरागश्च
वर्तते ।२।

- c. धार्मिको मुनिरात्मानं धरन्भयं कामं च न सृजति
॥३॥
- d. सर्वकामदं ज्ञात्वा मुनिः स्पृहात्कामाञ्च तीर्णः
॥४॥
- e. सर्वेषु कर्मसु गुणैः क्रियमानेष्वपि कर्ताहमिति
मन्यते ॥५॥
- f. जलं पीत्वाभयात्कन्या गातुं शक्नोति ॥६॥
- g. तस्यातिथेर्पदाभ्यां जलं जुह्वद्वेदेभ्यो मुनिस्तस्मै
सूक्तान्यगायत् ॥७॥
- h. सुन्दराणां पक्षिणां गीतं शृण्वती सीता सुखवती
भवति ॥८॥

7. Translate the following sentences:

- a. ज्ञानं लब्ध्वा योगी परां शान्तिमध्यगच्छत् ।१।
- b. यो नर आत्मनि तुष्टः स सङ्गात्समत्वमेति ।२।
- c. मातुः पश्यन्त्या अपि बालः सर्वाणि चोरितानि
फलान्यत्ति ।३।
- d. यद्यपि हस्तिनं द्रष्टुं न शक्नोषि तदा तं दूरे
श्रोष्यसीति राजोवाच ।४।
- e. रामे शृण्वति सीता रागमालां गायति ।५।
- f. सूर्यः कामदो मनीषिभिर्बुध्यते ।६।
- g. किं मुनिः कामं च क्रोधं च त्यक्तुं कुर्यात् ।७।

(The third person singular optative is *kuryāt*.)

h. क्रोधभयस्पृहाः मनीषिणां शत्रुरुच्यन्ते । ८।

ANSWERS

6. a. Even though the birds are not singing, the boy enters the black forest without fear.
- b. The house of the radiant and pure yogī is without anger and passion.
- c. The virtuous sage, holding to the Self, does not create fear and desire.
- d. Having known the granter of all wishes (Śiva) the sage crossed beyond longing and desire. (**kāmada** is an **upapada** compound. See p. 13.)
- e. Even though all actions are performed by the guṇas, he thinks, "I am the doer."
- f. Having drunk water, the girl is able to sing without fear.
- g. While offering water to the feet of his guest, the sage sang hymns from the Vedas to him.
- h. Hearing the song of the beautiful birds, Sītā becomes filled with happiness.

7. a. Having gained knowledge, the yogī attained supreme peace.
- b. The man who is satisfied in the Self goes from attachment to equanimity.
- c. Even while the mother watches, the boy eats all the stolen fruit.
- d. “Even if you are not able to see the elephant, you will hear him in the distance,” the king said.
- e. Sītā sings a garland of melodies while Rāma listens.
- f. The sun is known as the giver of desires by the wise.
- g. What should the sage do to abandon desire and anger?
- h. Anger, fear, and desire are called the enemy of the wise.

29

LESSON TWENTY-NINE

| | |
|-------------|---|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 57 |
| Grammar: | Feminine Nouns in ū The Causative More Pronouns: ayam, idam, iyam |
| Vocabulary: | Words from Chapter 2, Verse 57 |

BHAGAVAD-GĪTĀ

यः सर्वत्रानभिस्नेहस्

तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि

तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

yaḥ sarvatrānabhisnehas

tat tat prāpya śubhāśubham

nābhinandati na dveṣṭi

tasya prajñā pratiṣṭhitā 57

He who has no undue fondness towards anything,
 who neither exults nor recoils
 on gaining what is good or bad,
 his intellect is established.

| | |
|----------------|--|
| yaḥ | (mas. nom. sing.) who, he who |
| sarvatra | (ind.) everywhere, always |
| an-abhi-snehaḥ | (mas. nom. sing.) without undue fondness |

| | |
|----------|--|
| tat | (n. acc. sing.) that |
| tat | (n. acc. sing.) that |
| tat tat | this or that, anything |
| pra-āpya | (gerund pra √āp 5P) having gained, obtained |
| śubha- | (n.) good, pleasant |
| aśubham | (n. acc. sing.) bad, unpleasant |

| | |
|---------------------|---|
| śubhāśubham | (samāhāra dvandva compound) good or bad (For the samāhāra dvandva compound, see Lesson 16, p.212.) |
| na | (ind.) not |
| abhi-nandati | (3rd per. sing. pres. indict. active abhi √ nand 1P) he exults, rejoices |
| na | (ind.) not |
| dveṣṭi | (3rd per. sing. pres. indict. active √ dviṣ 2P) he hates, recoils |
| tasya | (mas. gen. sing.) his, of him |
| prajñā | (fem. nom. sing.) intellect, discrimination |
| prati-sthitā | (fem. nom. sing. p.p.p. prati √ sthā 1P) established |

FEMININE NOUNS IN Ū

1. Here is the declension for feminine nouns ending in ū:

Stem: vadhū (stri-liṅga) woman

| | | | |
|------------|---------|-----------|---------|
| prathamā | वधूः | वध्वौ | वध्वः |
| dvitīyā | वधूम् | वध्वौ | वधूः |
| trītiyā | वध्वा | वधूभ्याम् | वधूभिः |
| caturthī | वध्वै | वधूभ्याम् | वधूभ्यः |
| pañcamī | वध्वाः | वधूभ्याम् | वधूभ्यः |
| ṣaṣṭhī | वध्वाः | वध्वोः | वधूनाम् |
| saptamī | वध्वाम् | वध्वोः | वधूषु |
| sambodhana | वधु | वध्वौ | वध्वः |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

E CAUSATIVE

1. There is a group of verb formations that are called derivative verbs, or secondary verbs (**pratyayānta-dhātu**): the causative (**nijanta**), desiderative (**sannanta**), intensive (**yañanta**), and denominative (**nāmadhātu**). These verbs form their stem by adding a sign, such as **i**, to the strengthened root. The stem is then conjugated.
2. We will now study the causative. The causative indicates that someone is being caused to do the action expressed in the root.
3. The causative is formed by adding the suffix **i** to the strengthened root. The **i** usually appears as **ay** or **aya**. For example:

तत्र बालो गच्छति ।

tatra bālo gacchati

The boy goes there.

तत्र माता बालं गमयति ।

tatra mātā bālaṁ gamayati

The mother sends the boy there.

(The mother causes the boy to go there.)

Notice that in English it is better, if possible, to give the meaning of “cause to go” with the verb “send.”

4. With the causative, there are considered to be two subjects (**kartr**), or agents: the subject of the causative verb and the subject of the underlying root. In the example above, the mother is the subject of the causative, and the boy is the subject of the underlying root. The subject of the underlying root is in the accusative case for intransitive verbs and verbs of motion.

For transitive verbs (**sakarmaka dhātu**), or verbs which have

an object, the subject of the underlying root is often in the instrumental case.

5. Causatives usually take **parasmaipada** endings.
6. Here are some examples of the formation of the causative. The causative is conjugated like the roots of class 10.

| <u>ROOT</u> | <u>PRESENT</u> | <u>CAUSATIVE</u> | <u>ENGLISH</u> |
|-------------|----------------|------------------|----------------------|
| √ad (2P) | atti | ādayati | he feeds |
| √āp (5P) | āpnoti | āpayati | he causes to obtain |
| √ās (2Ā) | āste | āsayati | he causes to sit |
| √i (2P) | eti | āyayati | he sends |
| √iṣ (6P) | icchati | eṣayati | he causes to choose |
| √kṛ (8U) | karoti, kurute | kārayati | he causes to do |
| √gam (1P) | gacchati | gamayati | he causes to go |
| √gup (1P) | gopāyati | gopayati | he causes to protect |
| √gai (1P) | gāyati | gāpayati | he causes to sing |
| √jan (4Ā) | jāyate | janayati | she gives birth to |
| √ji (1P) | jāyati | jāpayati | he causes to conquer |
| √jīv (1P) | jīvati | jīvayati | he causes to live |

| | | | |
|----------------|-----------------|------------------------|----------------------|
| √jñā (9U) | jānāti, jānīte | jñāpayati jñāpayati | he tells |
| √tan (8U) | tanoti, tanute | tānayati | he causes to stretch |
| √tud (6U) | tudati -te | todayati | he causes to push |
| √tuṣ (4P) | tuṣyati | toṣayati | he causes to satisfy |
| √tṛ (1P) | tarati | tārayati | he causes to cross |
| √tyaj (1P) | tyajati | tyājayati | he causes to abandon |
| √dā (3U) | dadāti, datte | dāpayati | he causes to give |
| √drś(√paś)(1P) | paśyati | darśayati | he causes to see |
| √dhā (3U) | dadhāti, dhatte | dhāpayati | he causes to place |
| √dhr (1U) | dharati -te | dhārayati | he causes to hold |
| √nī (1U) | nayati -te | nāyayati | he causes to lead |
| √paṭh (1P) | paṭhati | pāṭhayati | he causes to read |
| √pad (4Ā) | padyate | pādayati | he sends |
| √pā (1P) | pibati | pāyayati | he causes to drink |
| √prach (6P) | prcchati | pracchayati | he causes to ask |
| √budh (1U) | bodhati -te | bodhayati | he causes to know |

| | | | |
|------------|-----------------|------------|----------------------|
| √bhāṣ (1Ā) | bhāṣate | bhāṣayati | he causes to speak |
| √bhū (1P) | bhavati | bhāvayati | he causes to be |
| √man (4Ā) | manyate | mānayati | he causes to think |
| √muc (6U) | muñcati -te | mocayati | he causes to release |
| √yuj (7U) | yunakti, yuñkte | yojayati | he causes to unite |
| √ram (1Ā) | ramate | ramayati | he causes to enjoy |
| √labh (1Ā) | labhate | lambhayati | he causes to obtain |
| √vac (2P) | vakti | vācayati | he causes to speak |
| √vad (1P) | vadati | vādayati | he causes to speak |
| √vas (1P) | vasati | vāsayati | he causes to live |
| √viś (6P) | viśati | veśayati | he causes to enter |
| √vraj (1P) | vrajati | vrājayati | he causes to walk |
| √śak (5P) | śaknoti | śākayati | he causes to be able |
| √śubh (1Ā) | śobhate | śobhayati | he causes to shine |
| √śru (5P) | śṛṇoti | śrāvayati | he tells |
| √srj 6P) | srjati | sarjayati | he causes to create |
| √sev (1Ā) | sevate | sevayati | he causes to serve |

| | | | |
|------------|----------|------------------------|-----------------------|
| √sthā (1P) | tiṣṭhati | sthāpayati | he places |
| √smi (1Ā) | smayate | smāpayati | he causes to smile |
| √smṛ (1P) | smarati | smārayati smarayati | he causes to remember |
| √han (2P) | hanti | ghāṭayati | he causes to kill |
| √has (1P) | hasati | hāsayati | he causes to laugh |
| √hā (3P) | jahāti | hāpayati | he causes to abandon |
| √hu (3P) | juhoti | hāvayati | he causes to offer |

Notice that some roots take a **p** before the **aya**.

7. The causative can be used as the stem for all conjugations in the present system. For example:

| | | |
|---|----------|-----------------------|
| Present indicative (laṭ) | gamayati | he causes to go |
| Imperfect (laṅ) | agamayat | he caused to go |
| Imperative (loṭ) | gamayatu | he must cause to go |
| Optative (vidhi liṅ) | gamayet | he should cause to go |
| Present participle (vartamāne kṛdanta) | gamayan | he is causing to go |

8. The causative can be used for many other verbal formations (of which some look similar or identical to other formations already learned). For example:

| | | |
|---------------------------|-------------|------------------------|
| Passive | | |
| (karmaṇi prayoga) | gamyate | he caused to have gone |
| Past passive participle | | |
| (bhūte kṛdanta) | gamita | he caused to have gone |
| Gerund | gamayitvā | having caused to go |
| Infinitive | gamayitum | to cause to go |
| Gerundive | gamayitavya | |
| | gamyā | |
| | gamaṇīya | to be caused to go |
| Future (lṛṭ) | gamayiṣyati | he will cause to go |
| Periphrastic future (luṭ) | gamayitā | he will cause to go |

9. The causative past passive participle is always formed with **i**, which is the sign of the causative.
10. Observe the imperative of √gam, which is formed with the causative:

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ॥

asato mā sad gamaya

tamaso mā jyotir gamaya

mṛtyor mā amṛtaṁ gamaya

Brhadāranyaka Upaniṣad 1.3.28

From non-existence lead us to existence,
From darkness lead us to light,
From death lead us to immortality.

RE PRONOUNS:
AM, IDAM, IYAM

1. There is an additional pronoun which means "this." It is declined in all three genders. Here is the masculine:

Stem: ayam (puṃ-liṅga) this

| | | | |
|----------|---------|---------|-------|
| prathamā | अयम् | इमौ | इमे |
| dvitīyā | इमम् | इमौ | इमान् |
| tr̥tīyā | अनेन | आभ्याम् | एभिः |
| caturthī | अस्मै | आभ्याम् | एभ्यः |
| pañcamī | अस्मात् | आभ्याम् | एभ्यः |
| ṣaṣṭhī | अस्य | अनयोः | एषाम् |
| saptamī | अस्मिन् | अनयोः | एषु |
| | eka | dvi | bahu |

2. Here is the neuter:

Stem: **idam** (napuṃsaka-liṅga) this

| | | | |
|----------|------|-----|-------|
| prathamā | इदम् | इमे | इमानि |
|----------|------|-----|-------|

| | | | |
|---------|------|-----|-------|
| dvitīyā | इदम् | इमे | इमानि |
|---------|------|-----|-------|

| | | | |
|---------|------|---------|------|
| tr̥tīyā | अनेन | आभ्याम् | एभिः |
|---------|------|---------|------|

| | | | |
|----------|-------|---------|-------|
| caturthī | अस्मै | आभ्याम् | एभ्यः |
|----------|-------|---------|-------|

| | | | |
|---------|---------|---------|-------|
| pañcamī | अस्मात् | आभ्याम् | एभ्यः |
|---------|---------|---------|-------|

| | | | |
|--------|------|-------|-------|
| ṣaṣṭhī | अस्य | अनयोः | एषाम् |
|--------|------|-------|-------|

| | | | |
|---------|---------|-------|------|
| saptamī | अस्मिन् | अनयोः | एषु |
| | eka | dvi | bahu |

3. Here is the feminine:

Stem: **iyam** (**stri-līṅga**) this

| | | | |
|-----------------|----------------|----------------|--------------|
| prathamā | इयम् | इमे | इमाः |
| dvitīyā | इमाम् | इमे | इमाः |
| trītiyā | अनया | आभ्याम् | आभिः |
| caturthī | अस्यै | आभ्याम् | आभ्यः |
| pañcamī | अस्याः | आभ्याम् | आभ्यः |
| ṣaṣṭhī | अस्याः | अनयोः | आसाम् |
| saptamī | अस्याम् | अनयोः | आसु |
| | eka | dvi | bahu |

4. Here is an example:

सर्वं खल्विदं ब्रह्म ।

sarvaṃ khalv idam brahma

All this is Brahman. (Chāndogya Upaniṣad 3.14.1)

5. Closely related to this pronoun is the pronoun **ena** (this). This pronoun is not used first in a sentence, and refers to something that has already been named. It is used as a substansive and not a demonstrative—that is, it is used by itself and not before a noun. (The pronoun **tad** can be used alone or before a noun.)
6. The pronoun **ena** is found in all three genders, but not in all cases. It means “this,” and refers to something already spoken of. Here is the masculine:

Stem: **ena** (puṃ-liṅga) this

dvitīyā एनम् एनौ एनान्

trītiyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

| | | |
|-----|-----|------|
| | | |
| eka | dvi | bahu |

7. Here is the neuter:

Stem: *ena* (*napuṃsaka-liṅga*) this

dvitīyā *एनत्* *एने* *एनानि*

tr̥tīyā *एनेन*

ṣaṣṭhī *एनयोः*

saptamī *एनयोः*

| | | |
|------------|------------|-------------|
| | | |
| <i>eka</i> | <i>dvi</i> | <i>bahu</i> |

8. Here is the feminine:

Stem: *ena* (*stri-liṅga*) this

dvitīyā *एनाम्* *एने* *एनाः*

tr̥tīyā *एनया*

ṣaṣṭhī *एनयोः*

saptamī *एनयोः*

| | | |
|------------|------------|-------------|
| | | |
| <i>eka</i> | <i>dvi</i> | <i>bahu</i> |

9. Here is an example:

आश्चर्यवत्पश्यति कश्चिदेनम् ।

āścaryavat paśyati kaścīd enam

One sees him as a wonder. (Bhagavad-Gītā 2.29)

VOCABULARY

SANSKRIT

ENGLISH

| | | |
|-----------------|-------------------|----------------------------|
| अभिस्नेहः | (mas.) | undue fondness, attraction |
| अयम् | (mas. pro.) | this |
| आनन्दः | (mas.) | joy, bliss |
| इदम् | (n. pro.) | this |
| इयम् | (fem. pro.) | this |
| एन | (pro.) | this |
| द्विष् (2U) | द्वेष्टि द्वेष्टे | he hates |
| नन्द् (1P) | नन्दति | he exults, rejoices |
| प्र आप् (5P) | प्राप्नोति | he gains, arrives |
| प्रति स्था (1P) | प्रतिष्ठति | he establishes |
| वधूः | (fem.) | woman |
| शुभम् | (n.) | the good, the pleasant |
| सर्वत्र | (ind.) | everywhere, always |

EXERCISES

1. Learn to recite Chapter 2, Verse 57 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with word meaning:

यः सर्वत्रानभिस्नेहस्

तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि

तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

3. Memorize the declension for feminine nouns ending in **ū**.
4. Learn the use and formation of the causative.
5. Learn the pronoun **ayam** in all genders, and learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. कश्चिच्चेच्छुभं प्राप्नोति स सुखं भवति ।१।

b. कृष्णोऽर्जुनेन सङ्गं त्याजयति ।२।

c. य आनन्दो योगिभिः प्राप्यते स सर्वैरापनीयम्
।३।

d. निश्चिलं मनः प्राप्य योगी सर्वेभ्य एनत्स्रष्टुं
शक्नोति ।४।

e. यः कश्चित्तस्या गृहमविशत्तस्मै श्रीमती
वधूरानन्दमभवयत् ।५।

f. धीमतो नृपस्य शत्रुस्तस्य प्रजाभिर्द्विष्टः ।६।

g. त्वमत्र गजमानयान्येन केनचित्तमानायय वेति
राजा नरमुवाच ।७।

h. वनं गच्छन् रामो भ्रात्रा राज्यं नाययति ।८।

7. Translate the following sentences:

- a. सत्यसत्त्वसमत्वानन्दा इति तुष्टनरस्य भाषा इमाः
॥१॥
- b. सर्वकर्माणि त्यक्त्वा योगी समाधौ विशति न
कुर्वन्न कारयन्वा॥२॥
- c. य आत्मने सर्वाणि कर्माणि दत्त्वा सङ्गं त्यक्त्वा
करोति स श्रीमान्मुनिः ॥३॥
- d. मनसा बुद्ध्या वाचा च शान्तिमती वधूः शुभं
सर्वत्र प्रत्यतिष्ठत् ॥४॥
- e. या नरा आनन्दवन्तः सत्यमन्यैर्दर्शयन्तस्ते
दुःखान्मुच्यन्ते ॥५॥
- f. पुस्तकं पठनप्ययं बालस्तस्य सुन्दरीमल्पां
स्वसारं पश्यति ॥६॥

g. यदि सूर्यः शोभते तदा जलस्य वाप्यामिमे बाला
दीव्येयुः । ७।

h. मुनिः किमशुभं न द्वेष्टि शुभे च न नन्दति । ८।

ANSWERS

6. a. If someone obtains the good, he becomes happy.
 - b. Kṛṣṇa causes Arjuna to abandon attachment.
 - c. The bliss attained by yogīs should be obtained by all.
 - d. Having gained a steady mind, the yogī is able to create this for all.
 - e. The radiant woman caused bliss for anyone who entered her house.
 - f. The enemy of the wise king was hated by his subjects.
 - g. “You must bring the elephant here or have someone else bring it,” the king told the man.
 - h. Going to the forest, Rāma has his brother lead the kingdom.
7. a. These are the signs of a contented man: truth, purity, balance, and joy.

- b. Having abandoned all action, the yogī enters samādhi, neither acting nor causing action to be done.
- c. He who acts, having given all actions to the Self, having abandoned attachment, is a sage, full of splendor.
- d. By means of the mind, intellect, and speech, the peaceful woman established good everywhere.
- e. Those men who are full of joy, causing others to see truth, are released from suffering.
- f. Even though reading a book, this boy watches his beautiful little sister.
- g. If the sun shines, then these boys might play in the pond of water.
- h. The sage neither hates what is not good nor exults in the good.

30

LESSON THIRTY

| | |
|-------------|--|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 58 |
| Grammar: | Nouns in is, us Primary suffixes Secondary suffixes Adverbs The Desiderative |
| Vocabulary: | Words from Chapter 2, Verse 58 Nouns Formed from Primary Suffixes Nouns Formed from Secondary Suffixes |

BHAGAVAD-GĪTĀ

यदा संहरते चायं

कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्

तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

yadā saṁharate cāyaṁ
 kūrmo 'ṅgānīva sarvaśaḥ
 indriyāṇīndriyārthebhyas
 tasya prajā pratiṣṭhitā 58

And when a man withdraws
 his senses from their objects,
 as a tortoise draws in its limbs from all sides,
 his intellect is established.

| | |
|------------|--|
| yadā | (ind.) when |
| saṁ-harate | (3rd per. sing. pres. indict. mid. sam √hr 1P) he withdraws, takes together |
| ca | (ind.) and |
| ayaṁ | (mas. nom. sing.) this |
| kūрмаḥ | (mas. nom. sing.) tortoise, turtle |
| aṅgāni | (n. acc. pl.) limbs |
| iva | (ind.) like |
| sarvaśaḥ | (ind.) completely, everywhere, on all sides |

| | |
|---------------------------|---|
| indriyāṇi | (n. acc. pl.) senses |
| indriya | (n.) sense |
| arthebhyaḥ | (mas. abl. pl.) from the objects |
| indriya-arthebhyaḥ | (tatpuruṣa compound) from the objects of the senses |
| tasya | (mas. gen. sing.) his |
| prajñā | (fem. nom. sing.) intellect |
| prati-sthitā | (fem. nom. sing. p.p.p. prati √ sthā 1P) established |

NOUNS IN IS, US

1. There are a few nouns that end in **is** and **us**. Their declension is much like nouns ending in **as**.

Stem: **havis** (**napuṃsaka-liṅga**) oblation

| | | | |
|------------|-------|-----------|-----------|
| prathamā | हविः | हविषी | हवींषि |
| dvitīyā | हविः | हविषी | हवींषि |
| tr̥tīyā | हविषा | हविभ्याम् | हविर्भिः |
| caturthā | हविषे | हविभ्याम् | हविर्भ्यः |
| pañcamī | हविषः | हविभ्याम् | हविर्भ्यः |
| ṣaṣṭhī | हविषः | हविषोः | हविषाम् |
| saptamī | हविषि | हविषोः | हविःषु |
| saṃbodhana | हविः | हविषी | हवींषि |
| | eka | dvi | bahu |

Stem: **dhanus** (napuṃsaka-liṅga) bow

| | | | |
|------------|-------|-----------|-----------|
| prathamā | धनुः | धनुषी | धनूषि |
| dvitīyā | धनुः | धनुषी | धनूषि |
| tr̥tīyā | धनुषा | धनुभ्याम् | धनुर्भिः |
| caturthī | धनुषे | धनुभ्याम् | धनुर्भ्यः |
| pañcamī | धनुषः | धनुभ्याम् | धनुर्भ्यः |
| ṣaṣṭhī | धनुषः | धनुषोः | धनुषाम् |
| saptamī | धनुषि | धनुषोः | धनुःषु |
| saṃbodhana | धनुः | धनुषी | धनूषि |
| | eka | dvi | bahu |

PRIMARY
SUFFIXES

1. We have seen (in Lesson 19) that suffixes (**pratyaya**) are called primary (**kṛt**) and secondary (**taddhita**). Primary suffixes are added directly to the verbal root or an adjusted form of the verbal root, such as **guṇa**. Secondary suffixes are added to a nominal which is formed by a primary suffix. Learning the suffixes and observing the changes from the roots is a way of generating a larger vocabulary.
2. Now we will observe six of the several dozen primary suffixes:

- (a) **a**
- (b) **ā**
- (c) **ana**
- (d) **man**
- (e) **as**
- (f) **ti**

- (a) The most important suffix is **a**, which is usually added to the **guṇa** of the root, if the root is a light syllable or ends in a long vowel. It forms mostly masculine nouns. If the root ends in **c** or **j**, it becomes **k** or **g**. Here are some examples:

| <u>VERBAL ROOT</u> | <u>NOMINAL DERIVATIVE</u> |
|----------------------------|---|
| √ grah (9P) hold | graha (adj.) holding, seizing graha (mas.) planet |
| √ ji (1P) conquer | jaya (mas.) victory |
| √ jīv (1P) live | jīva (mas.) a living individual |
| √ tṛ (1P) cross | tāra (mas.) crossing avatāra (mas.) one who crosses down |
| √ tyaj (1P) abandon | tyāga (mas.) renunciation |
| √ bhū (1P) be | bhava , bhāva (mas.) state, condition |
| √ bhī (3P) fear | bhaya (n.) fear |
| √ yuj (7U) unite | yoga (mas.) union |
| √ vid (2P) know | veda (mas.) knowledge |
| √ srj (6P) create | sarga (mas.) creation |

(b) The suffix **ā** forms feminine nouns. For example:

| <u>VERBAL ROOT</u> | <u>NOMINAL DERIVATIVE</u> |
|--------------------|---------------------------|
| √cint (10U) think | cintā (fem.) thought |
| √bhāṣ (1Ā) speak | bhāṣā (fem.) speech |
| √sev (1Ā) serve | sevā (fem.) service |
| √han (2P) kill | hiṃsā (fem.) injury |
| | ahiṃsā (fem.) non-injury |

(c) The suffix **ana** forms mostly neuter nouns:

| <u>VERBAL ROOT</u> | <u>NOMINAL DERIVATIVE</u> |
|--------------------|-----------------------------|
| √ās (2Ā) sit | āsanā (n.) seat, posture |
| √kṛ (8U) do | karāṇa (n.) means of action |
| √gam (1P) go | gamana (n.) going |
| √dā (3U) give | dāna (n.) giving |
| √vac (2P) speak | vacana (n.) speech |
| √śru (5P) hear | śravaṇa (n.) hearing |
| √sthā (3P) stand | sthāna (n.) standing, place |

(d) The suffix **man** forms mostly neuter nouns:

| <u>VERBAL ROOT</u> | <u>NOMINAL DERIVATIVE</u> |
|--------------------|---------------------------|
| √kṛ (8U) do | karman (n.) action |
| √jan (4Ā) be born | janman (n.) birth |
| √bṛh (1P) expand | brahman (n.) the absolute |
| √hu (3P) offer | homan (n.) sacrifice |

(e) The suffix **as** forms mostly neuter nouns:

| <u>VERBAL ROOT</u> | <u>NOMINAL DERIVATIVE</u> |
|-------------------------|-----------------------------|
| √ tap (10U) heat | tapah (n.) austerity |
| √ man (4Ā) think | manah (n.) mind |
| √ vac (2P) speak | vacah (n.) speech |

(f) The suffix **ti** forms feminine nouns:

| <u>VERBAL ROOT</u> | <u>NOMINAL DERIVATIVE</u> |
|---------------------------|---------------------------------|
| √ gam (1P) go | gati (fem.) path |
| √ jan (4Ā) be born | jāti (fem.) birth, caste |
| √ drś (1P) see | drṣṭi (fem.) sight |
| √ budh (1U) know | buddhi (fem.) intellect |
| √ man (4Ā) think | mati (fem.) thought |
| √ muc (6U) release | mukti (fem.) liberation |
| √ srj (6P) create | srṣṭi (fem.) creation |

**SECONDARY
SUFFIXES**

1. The secondary suffixes are formed from nouns and adjectives, often by changing the first syllable to its **vr̥ddhi** substitute. Often an adjective is formed. We have studied several of the secondary suffixes which indicate possession: **vant**, **mant**, **in**, and **vin**. Here are a few more of the several dozen secondary suffixes:

| | |
|------------------------------|---------------------------------|
| (a) a | (e) ka (ika) |
| (b) ya (iya) | (f) maya (mayī) |
| (c) eya | (g) tara |
| (d) tva (tā) | (h) tama |

(a) The letter **a** is also an important secondary suffix, showing connection, such as family descent (**apatya**), or abstraction. Sometimes the **a** is added, but more often the **a** replaces the final **a**, and the only visible change is the **vr̥ddhi** substitute in the first syllable. Here are some examples:

NOUN

pāṇḍu (mas.) Pāṇḍu
putra (mas.) son
brahman (n.) brahman
manas (n.) mind
śiva (mas.) Śiva

DERIVATIVE

pāṇḍava (mas.) descendant of Pāṇḍu
pautra (mas.) grandchild
brāhmaṇa (adj.) a brāhman
manasa (adj.) mental
śaiva (adj.) belonging to Śiva

- (b) The suffix **ya** (or **iya**) forms mostly adjectives and abstract nouns in the neuter:

NOUN

aditi (fem.) Aditi
kavi (mas.) a poet
kṣatra (n.) might
danta (mas.) tooth
madhu (mas.) honey
vīra (mas.) hero
sat (n.) existence
soma (mas.) soma

DERIVATIVE

āditya (mas.) descendent of Aditi, the sun
kāvya (n.) poetry
kṣatriya (mas.) kṣatriya
dantya (adj.) dental
madhavya (adj.) consisting of honey
vīrya (n.) heroism
satya (n.) truth
saumya (n.) belonging to soma

- (c) The suffix **eya** takes **vṛddhi** in the first syllable and shows descent from or pertaining to:

NOUN

ṛṣi (mas.) seer
kuntī (fem.) Kuntī
puruṣa (mas.) man

DERIVATIVE

ārṣeya (adj.) pertaining to a ṛṣi
kaunteya (mas.) son of Kuntī, Arjuna
pauruṣeya (adj.) human
apauruṣeya (adj.) non-human

- (d) The suffix **tva** forms neuter abstract nouns, and the suffix **tā** forms feminine abstract nouns:

NOUN

amṛta (adj.) immortal
deva (adj.) heavenly
nitya (adj.) eternal
sama (adj.) even

DERIVATIVE

amṛtatva (n.) immortality
devatā (fem.) divinity
nityatva (n.) eternity
samatva (n.) evenness, equinimity

- (e) The suffix **ka** (or **ika**) may mean “referring to” or indicate smallness:

NOUN

adhideva (n.) mind
adhibhūta (n.) object
adhyātama (n.) Self
ant (mas.) end
aśva (mas.) horse
dharma (mas.) law
nyāya (mas.) logic
putra (mas.) son
mama (pro.) my
veda (mas.) knowledge

DERIVATIVE

ādhidaivika (adj.) pertaining to the mind
ādhibhautika (adj.) physical
ādhyātmika (adj.) relating to the Self
antaka (mas.) death
aśvaka (mas.) colt
dhārmika (adj.) virtuous
naiyāyika (m.) knower of Nyāya
putraka (mas.) little son
māmaka (adj.) mine
vaidika (adj.) relating to the Veda
vaidika (mas.) scholar of the Veda

- (f) The suffix **maya** (feminine, **mayī**), added to an unchanged (no **guṇa** added) nominal, indicates “made of” or “filled with”:

NOUN

ānanda (mas.) joy
cit (fem.) consciousness
jñāna (n.) knowledge

DERIVATIVE

ānandamaya (adj.) filled with joy
ānandamayī (fem.) filled with joy
cinmaya (adj.) made of consciousness
jñānamaya (adj.) consisting of knowledge

jyotiḥ (n.) light**jyotirmaya** (adj.) filled with light**hiranya** (n.) gold**hiranyamaya** (adj.) made of gold

- (g, h) The suffixes **tara** and **tama** are applied to adjectives to form the comparative and superlative adjective. The adjective appears as it would before a case ending beginning with a consonant:

ADJECTIVECOMPARATIVESUPERLATIVE**priya** dear**priyatara** dearer**priyatama** dearest**manda** slow**mandatara** slower**mandatama** slowest**ADVERBS**

1. There are several secondary suffixes which form adverbs (which are not declined). The suffix **vat** means "like" or "as":

NOUNADVERB**aśva** (mas.) horse**aśvavat** like a horse**āditya** (mas.) sun**ādityavat** like the sun

(Bhagavad-Gītā 5.16)

āścarya (n.) a wonder**āścaryavat** as a wonder

(Bhagavad-Gītā 2.29)

2. The suffix **tas** forms an ablative adverb (or sometimes genitive or instrumental):

NOMINALADVERB**madhya** (adj.) middle**madhyataḥ** from the middle

For example:

शक्योऽवाप्तुमुपायतः ।

śakyo 'vāptum upāyataḥ

It can be gained through proper means. (Bhagavad-Gītā 6.36)

(It is possible to obtain from proper means.)

3. The suffix **śas** forms adverbs of manner:

NOMINAL

eka one (mfn)

sarva all (mfn)

ADVERB

ekaśaḥ one by one

sarvaśaḥ completely

4. Adverbs can also be formed with the accusative neuter singular of nouns and adjectives. Also, the singular of other cases, such as the instrumental, can form an adverb. For example:

NOMINAL

nitya (adj.) eternal

satya (n.) truth

sukha (n.) happiness

duḥkha (n.) pain

ADVERB

nityam always

satyam truthfully

sukham happily

duḥkhena painfully

For example:

सुखं बन्धात्प्रमुच्यते ।

sukhaṁ bandhāt pramucyate

He is easily released from bondage. (Bhagavad-Gītā 5.3)

THE DESIDERATIVE

1. The desiderative (**sannanta**) is part of the group of secondary verbs, which form their stem by adding a sign to the root. (The causative, intensive, and denominative are also secondary verbs.)
2. The desiderative indicates desire. It indicates that the subject wishes or desires to do the action of the verbal root. The sign of the desiderative is **sa**, which sometimes appears as **īsa**. It is placed after the root.
3. The root takes reduplication (**abhyāsa**). In the reduplicated syllable, which comes first, some vowels (**a, ā, ṛ, ṝ, i, and ī**) appear as **i**. For example:

सीता वनं जिगमिषति ।

sītā vanam jīgamīṣati

Sītā desires to go to the forest.

4. All desiderative stems end in **a**, and are treated like stems in the **gaṇas** which end in **a** (1, 4, 6, and 10).
5. Here are the desiderative stems for some of the verbs we have studied:

| <u>ROOT</u> | <u>PRESENT</u> | <u>DESIDERATIVE</u> | <u>ENGLISH</u> |
|-------------|----------------|---------------------|--------------------|
| √ad (2P) | atti | jighatsati | he wants to eat |
| √āp (5P) | āpnoti | īpsati | he wants to obtain |
| √ās (2Ā) | āste | āsīṣati | he wants to sit |
| √i (2P) | eti | iyīṣati | he wants to go |
| √is (6P) | icchati | esīṣati | he wants to choose |

| | | | |
|----------------|-----------------|------------|---------------------|
| √kṛ (8U) | karoti, kurute | cikīṛṣati | he wants to do |
| √gam (1P) | gacchati | jigamiṣati | he wants to go |
| √gup (1P) | gopāyati | jugupsati | he wants to protect |
| √gai (1P) | gāyati | jigāsati | he wants to sing |
| √jan (4Ā) | jāyate | jijaniṣate | he wants to be born |
| √ji (1P) | jayati | jjigīṣati | he wants to conquer |
| √jīv (1P) | jīvati | jijīviṣati | he wants to live |
| √jñā (9U) | jānāti, jānīte | jijñāsati | he wants to know |
| √tan (8U) | tanoti, tanute | titāṃsati | he wants to stretch |
| √tud (6U) | tudati -te | tututsati | he wants to push |
| √tuṣ (4P) | tuṣyati | tutukṣati | he wants to satisfy |
| √tṛ (1P) | tarati | titīṛṣati | he wants to cross |
| √tyaj (1P) | tyajati | tityakṣati | he wants to abandon |
| √dā (3U) | dadāti, datte | ditsati | he wants to give |
| √drś(√paś)(1P) | paśyati | didṛkṣati | he wants to see |
| √dhā (3U) | dadhāti, dhatte | dhitsati | he wants to place |

| | | | |
|-------------|-----------------|--------------|---------------------|
| √dhr̥ (1U) | dharati -te | didhīr̥ṣati | he wants to hold |
| √nī (1U) | nayati -te | ninīṣati | he wants to lead |
| √paṭh (1P) | paṭhati | pipaṭhiṣati | he wants to read |
| √pad (4Ā) | padyate | pitsati | he wants to go |
| √pā (1P) | pibati | pipāṣati | he wants to drink |
| √prach (6P) | pr̥cchati | pipr̥chiṣati | he wants to ask |
| √budh (1U) | bodhati -te | bubhutsati | he wants to know |
| √bhāṣ (1Ā) | bhāṣate | bibhāṣiṣati | he wants to speak |
| √bhū (1P) | bhavati | bubhūṣati | he wants to be |
| √man (4Ā) | manyate | mīmāṃsate | he wants to think |
| √muc (6U) | muñcati -te | mumukṣati | he wants to release |
| √yuj (7U) | yunakti, yuñkte | yuyukṣati | he wants to unite |
| √ram (1Ā) | ramate | riraṃsati | he wants to enjoy |
| √labh (1Ā) | labhate | lipsate | he wants to obtain |
| √vac (2P) | vakti | vivakṣati | he wants to speak |
| √vad (1P) | vadati | vivadiṣati | he wants to speak |
| √vas (1P) | vasati | vivatsati | he wants to live |

| | | | |
|------------|----------|-------------|-----------------------|
| √viś (6P) | viśati | vivikṣati | he wants to enter |
| √vraj (1P) | vrajati | vivrajiṣati | he causes to walk |
| √śak (1P) | śaknoti | śikṣati | he wants to be able |
| √śubh (1Ā) | śobhate | śuśobhiṣate | he causes to shine |
| √śru (5P) | śṛṇoti | śuśrūṣati | he wants to hear |
| √srj (6P) | sṛjati | sisṛkṣati | he wants to create |
| √sev (1Ā) | sevate | siseviṣati | he wants to serve |
| √sthā (1P) | tiṣṭhati | tiṣṭhāṣati | he wants to stand |
| √smi (1Ā) | smayate | sismayiṣati | he wants to smile |
| √smṛ (1P) | smarati | susmūrṣati | he causes to remember |
| √han (2P) | hanti | jighāṃṣati | he wants to kill |
| √has (1P) | hasati | jihasiṣati | he wants to laugh |
| √hā (3P) | jahāti | jihāṣati | he wants to abandon |
| √hu (3P) | juhoti | juhūṣati | he wants to offer |

6. There is an adjective derived from the desiderative, by changing the final **a** of the stem to **u**. For example:

| <u>ROOT</u> | <u>DESIDERATIVE STEM</u> | <u>ADJECTIVE</u> | <u>ENGLISH</u> |
|-------------|--------------------------|------------------|----------------|
| √yudh (4Ā) | yuyutsa | yuyutsu | eager to fight |

7. Observe the first verse of the **Bhagavad-Gītā**:

धर्मक्षेत्रे कुरुक्षेत्रे
 समवेता युयुत्सवः ।
 मामकाः पाण्डवाश्चैव
 किमकुर्वत सञ्जय ॥१॥

darma-kṣetre kuru-kṣetre
 samavetā yuyutsavaḥ
 māmakāḥ pāṇḍavāś caiva
 kim akurvata sañjaya 1

Assembled on the field of Dharma,
 O Sañjaya, on the field of the Kurus,
eager to fight, what did my people
 and the Paṇḍavas do?

Here is the new vocabulary:

| | |
|------------|---|
| kṣetre | (n. loc. sing.) on the field |
| samavetāḥ | (mas. nom pl. p.p.p. sam ava √i 2P) assembled |
| yuyutsavaḥ | (mas. nom. pl. from desiderative of √yudh 4Ā) eager to fight |
| māmakāḥ | (mas. nom. pl.) mine (my people) |
| pāṇḍavāḥ | (mas. nom. pl.) sons of Pāṇḍu |

6. There is also a feminine noun derived from the desiderative, by changing the final a of the stem to ā. For example:

| <u>ROOT</u> | <u>DESIDERATIVE STEM</u> | <u>NOUN (fem.)</u> | <u>ENGLISH</u> |
|-------------------|--------------------------|--------------------|-------------------------------------|
| √man (4Ā) think | mīmāṃsa | mīmāṃsā | analysis |
| √jñā (9P) know | jijñāsa | jijñāsā | the desire to know |
| √śak (1P) be able | śikṣa | śikṣā | the desire to be able, education |

7. Observe the first sūtra of the **Brahma Sūtra**:

अथातो ब्रह्मजिज्ञासा ॥१॥

athāto brahma-jijñāsā

Now, from here, the desire to know Brahman.

VOCABULARY

| SANSKRIT | ENGLISH |
|-------------------|------------------------------|
| अङ्गम् (n.) | limb |
| अर्थः (mas.) | object, purpose |
| अश्वकः (mas.) | colt |
| अहिंसा (fem.) | non-injury |
| आदित्यः (mas.) | the sun |
| आदित्यवत् (adv.) | like the sun |
| इन्द्रियम् (n.) | sense |
| करणम् (n.) | means of action, instrument |
| काव्यम् (n.) | poetry |
| कूर्मः (mas.) | tortoise, turtle |
| चक्षुस् (n.) | eye |
| सर्गः (mas.) | creation |
| ज्योतिः (n.) | light, flame |
| धनुस् (n.) | bow |
| पौत्रः (mas.) | grandchild |
| ब्रह्मन् (n.) | the absolute |
| मुक्तिः (fem.) | liberation |
| सम् ह (1U) संहरते | he withdraws, takes together |
| सर्वशः (ind.) | on all sides, completely |
| सुखम् (adv.) | happily |
| हविस् (n.) | oblation |
| ह (1U) हरति हरते | he takes |

EXERCISES

1. Learn to recite Chapter 2, Verse 58 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with meaning:

यदा संहरते चायं
 कूर्मोऽङ्गानीव सर्वशः ।
 इन्द्रियाणीन्द्रियार्थेभ्यस्
 तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

3. Memorize the declension for nouns ending in **is** and **us**.
4. Learn the formations made with primary and secondary endings.
5. Learn the formation and use of the desiderative.
6. Translate the following sentences:

a. सर्वकामक्रोदौ त्यक्त्वा योगी
 जीवन्मुक्तिरित्युच्यते ।१।

b. यथादित्यो ज्योतिः सृजति तथा कविः काव्यं
 सिसृक्षति ।२।

c. सुन्दराभ्यां चक्षुर्भ्यां तस्य मातरं पश्यन्नश्चकस्तुष्टः

।३।

d. इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।४।

e. आत्मानमबुधित्वा ब्रह्म बोद्धुं न शक्नोति ।५।

f. यः सर्वगतं ब्रह्मात्मानां पश्यति स एव पश्यति

।६।

g. योऽग्नये हविर्जुहूषते स ज्योतिषि जलं फलं च

दधाति ।७।

h. योगो जन्मनो मुक्त्याः करणमुच्यते ।८।

7. Translate the following sentences:

- a. इन्द्रियार्थेभ्यः संहृत्य योगी समाधौ स्थितः ।१।
- b. ब्रह्मणि सर्वाणि कर्माणि दत्त्वा विषयेषु सङ्गं
त्यक्त्वा मुनिः सुखं करोति ।२।
- c. पौत्रो जलाय नदीमश्वकं निनीषति ।३।
- d. अल्पो ज्योतिरादित्यवत्कृष्णो गृहे शोभते ।४।
- e. यदा कूर्मो जलादागच्छत्तदा स तस्याङ्गानि
सर्वशः समहरत ।५।
- f. सर्वेभ्योऽहिंसया महात्मा मुक्तिं प्राप्नोति ।६।
- g. ज्ञानं लब्ध्वा परां शान्तिमधिगच्छति ।७।

h. तस्य पत्नीं सीतां बुभूषन्नामो महाधनुस्तनोति । ८ ।

ANSWERS

6. a. The yogī, having abandoned all desire and anger, is called “jīvan-mukti,” or “liberated while living.”
- b. As the sun creates light, so the poet desires to create poetry.
- c. Seeing his mother with his beautiful eyes, the colt is contented.
- d. Even here, in this life, the universe is conquered by those whose mind is established in equanimity. (**Bhagavad-Gītā 5.19**)
- e. It is not possible to know Brahman without having known the Self.
- f. Who sees the Self as the all-pervading Brahman, he alone sees.
- g. He who wants to offer an oblation to the fire, places water and fruit in the flame.
- h. Yoga is called the instrument for liberation from rebirth.
7. a. Having withdrawn from the objects of the senses, the yogī is established in samādhi.

- b. Having given all actions to the universal being, having abandoned attachment to objects, the sage happily acts.
- c. The grandchild wants to lead the colt to the river for water.
- d. The small flame shines like the sun in the black house.
- e. When the turtle came from the water, then he withdrew his limbs on all sides.
- f. Through non-violence to all, the great soul gains liberation.
- g. Having gained knowledge, he comes to the supreme peace.
- h. Wishing Śītā to be his wife, Rāma stretches the great bow.

31

LESSON THIRTY-ONE

| | |
|-------------|--|
| Recitation: | Bhagavad-Gītā Chapter 2, Verse 59 |
| Grammar: | Nouns Ending in o, au The Intensive The Denominative The Conditional The Aorist Future Active and Middle Participles The Past Active Participle Cardinal Numbers |
| Vocabulary: | Words from Chapter 2, Verse 59 |

BHAGAVAD-GĪTĀ

विषया विनिवर्तन्ते

निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य

परं दृष्ट्वा निवर्तते ॥५६॥

viṣayā vinivartante

nirāhārasya dehinaḥ

rasa-varjaṁ raso 'py asya

paraṁ drṣṭvā nivartate 59

The objects of sense turn away
from him who does not feed upon them,
but the taste for them persists.
On seeing the Supreme even this taste ceases.

viṣayāḥ

(mas. nom. pl.) the objects, objects of sense

vi-ni-vartante

(3rd per. pl. pres. indic. middle *vi ni √ vṛt* 1Ā)
turn away

nir-ā-hārasya

(mas. gen. sing. from *nir ā hāra*) of the not
feeding, not bringing near

dehinaḥ

(mas. gen. sing. from *deha*) of the embodied
one, of him

rasa-

(mas.) taste, essence

varjaṁ

(adv.) except, excluding

rasa-varjaṁ

(tatpuruṣa compound) except the taste

| | |
|-------------------|--|
| rasaḥ | (mas. nom. sing.) taste |
| api | (ind.) even, also |
| asya | (mas. gen. sing.) of this |
| param | (mas. acc. sing.) the Supreme |
| dr̥ṣṭvā | (gerund √dr̥ś 1P) having seen, on seeing |
| ni-vartate | (3rd per. sing. pres. indict. middle ni √vṛt 1Ā) ceases |

NOUNS ENDING IN O, AU

1. Here is the declension of nouns ending in o:

Stem: go (pum-liṅga) bull; (stri-liṅga) cow

| | | | |
|------------|------|----------|--------|
| prathamā | गौः | गावौ | गावः |
| dvitīyā | गाम् | गावौ | गाः |
| tr̥tīyā | गवा | गोभ्याम् | गोभिः |
| caturthī | गवे | गोभ्याम् | गोभ्यः |
| pañcamī | गोः | गोभ्याम् | गोभ्यः |
| ṣaṣṭhī | गोः | गवोः | गवाम् |
| saptamī | गवि | गवोः | गोषु |
| saṃbodhana | गौः | गावौ | गावः |
| | eka | dvi | bahu |

2. Here is the declension of nouns ending in **au**:

Stem: **nau** (**stī-liṅga**) ship

| | | | |
|------------|-------|----------|--------|
| prathamā | नौः | नावौ | नावः |
| dvitīyā | नावम् | नावौ | नावः |
| tr̥tīyā | नावा | नौभ्याम् | नौभिः |
| caturthī | नावे | नौभ्याम् | नौभ्यः |
| pañcamī | नावः | नौभ्याम् | नौभ्यः |
| ṣaṣṭhī | नावः | नावोः | नावाम् |
| saptamī | नावि | नावोः | नौषु |
| saṃbodhana | नौः | नावौ | नावः |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

THE INTENSIVE

- 1. We will now briefly review several formations. The intensive (**yañanta**) is considered a secondary verbal derivative, like the causative and desiderative. The intensive indicates intensity or force. It is sometimes called the frequentative, because it may indicate the repetition of the action of the verb.
- 2. The intensive is rarely used and is formed from less than half the roots—only from monosyllabic roots beginning with a consonant. It is formed in two ways. One way is through a strong kind of reduplication (**abhyāsa**) and **parasmaipada** endings. For this form, **ī** may optionally be added before terminations beginning with consonants. The other takes **ya** after the reduplication and uses **ātmanepada** endings.
- 3. Here are a few examples of each form of the intensive:

| ROOT | 1st FORM | 2nd FORM | ENGLISH |
|---------|----------------------|-----------|------------------------|
| √ji 1P | jejeti jejayīti | jejīyate | he conquers repeatedly |
| √dhā 3P | dādhāti dādheti | dedhīyate | he strongly places |
| √nī 1P | neneti nenayīti | nenīyate | he strongly leads |
| √bhū 1P | bobhoti bobhavīti | bobhūyate | he definitely is |

THE DENOMINATIVE

- 1. The denominative (**nāmadhātu**) is a verb formed from a nominal (**nāman**). There are many examples of verbs formed from nouns or adjectives in English. For example, “He hands it to me” or “The sky blackens.”
- 2. The denominative means “act like,” “make into,” “regard,” or “desire” the underlying noun.

3. The denominative stem is formed by adding **ya** to the noun. The final vowel of the noun may be adjusted or lengthened. The stem is then conjugated like an **a gaṇa** stem with either **parasmaipada** or **ātmanepada** endings. (Some of these verbs have been encountered already.) For example:

| <u>NOUN</u> | <u>DENOMINATIVE</u> | <u>ENGLISH</u> |
|-----------------------------|---------------------|-------------------------|
| kathā (story) | kathayati | he tells the story |
| kavi (poet) | kavīyati | he wishes for a poet |
| gopa (cow protector) | gopāyati | he protects |
| tapas (austerity) | tapasyati | he performs austerities |
| namas (homage) | namasyati | he pays homage to |
| rājan (king) | rājāyati | he acts as a king |

THE CONDITIONAL

1. The conditional (**īṛñ**) is a rarely used verb mood which indicates “would have.” It is used for situations contrary to fact. It is a past tense. It might be thought of as a past form of the future, and is formed exactly that way. The simple future changes to the conditional in the same way the present changes to the imperfect. An **a** is prefixed and the imperfect endings are added to the simple future. For example:

| <u>ROOT</u> | <u>FUTURE</u> | <u>CONDITIONAL</u> | <u>ENGLISH</u> |
|-------------|-------------------|--------------------|--------------------|
| √gam 1P | gamiṣyati | agamiṣyat | he would have gone |
| √bhū 1P | bhaviṣyati | abhaviṣyat | it would have been |

THE AORIST

1. The aorist (**luñ**) indicates past tense. It is considered to be action “of today” (**adyatana**). Other past tenses are the imperfect, which is “not of today” (**anadyatana**) and the perfect, which is “remote” (**parokṣa**). The aorist is very rarely used in classical Sanskrit.
2. There are several types of aorist formations. Here are some examples:

ROOT

√gam 1P

√bhū 1P

AORIST

agamat, ajīgamat, agāmi

abhuvat, abībhuvat, abhūt

**FUTURE ACTIVE AND
MIDDLE PARTICIPLES**

1. The future active and middle participles are formed from the simple future stem in the same way as the present participles. For example:

ROOT

√gam 1P

√sev 1Ā

√sthā 1P

FUTURE

gamiṣyati

seviṣyate

sthāsyati

PARTICIPLE STEM

gamiṣyant

seviṣyamāṇa

sthāsyant

ENGLISH

will be going

will be serving

will be standing

**THE PAST ACTIVE
PARTICIPLE**

1. The past active participle is formed by adding the ending **vant** to the past passive participle. It is used as a past tense in the active construction (**kartari prayoga**). It agrees with the subject. For example:

रामो वनं गतवान् ।

rāmo vanam gataṽ

Rāma went to the forest.

सीता वनं गतवती ।

sītā vanam gataṽ

Sītā went to the forest.

ARDINAL NUMBERS 1. The cardinal numbers were introduced in Lesson 12. Here are some additional numbers:

| | | |
|--------------|----|----|
| śūnya | ० | 0 |
| ekādaśa | ११ | 11 |
| dvādaśa | १२ | 12 |
| trayodaśa | १३ | 13 |
| caturdaśa | १४ | 14 |
| pañcadaśa | १५ | 15 |
| ṣoḍaśa | १६ | 16 |
| saptadaśa | १७ | 17 |
| aṣṭādaśa | १८ | 18 |
| navadaśa | १९ | 19 |
| viṃśati | २० | 20 |
| ekaviṃśati | २१ | 21 |
| dvāviṃśati | २२ | 22 |
| trayoviṃśati | २३ | 23 |
| caturviṃśati | २४ | 24 |
| pañcaviṃśati | २५ | 25 |
| ṣaḍviṃśati | २६ | 26 |
| saptaviṃśati | २७ | 27 |
| aṣṭaviṃśati | २८ | 28 |
| navaviṃśati | २९ | 29 |

| | | |
|-------------|--------|---------|
| triṃśat | ३० | 30 |
| catvāriṃśat | ४० | 40 |
| pañcaśat | ५० | 50 |
| ṣaṣṭi | ६० | 60 |
| saptati | ७० | 70 |
| aśīti | ८० | 80 |
| navati | ९० | 90 |
| śatam | १०० | 100 |
| dviśatam | २०० | 200 |
| sahasram | १००० | 1,000 |
| lakṣa | १००००० | 100,000 |

2. Here is the declension for some of the numbers. The numbers from one to nineteen are treated like adjectives. The declension for **eka**, “one,” was discussed in Lesson 25. The declension for **dvi** follows **dva** (short **a**), and is declined in the dual only. In compounds, **dvi** is used.

3. From three onward, the plural is used. Here is the declension for “three” in all three genders:

Stem: **tri** (mas., n., fem.) three

| | | | |
|-------------------|-----------------|-----------------|------------------|
| prathamā | trayaḥ | trīṇi | tisraḥ |
| dvitīyā | trīn | trīṇi | tisraḥ |
| tr̥tīyā | tribhiḥ | tribhiḥ | tisṛbhiḥ |
| caturthī | tribhyaḥ | tribhyaḥ | tisṛbhyaḥ |
| pañcamī | tribhyaḥ | tribhyaḥ | tisṛbhyaḥ |
| ṣaṣṭhī | trayāṇām | trayāṇām | tisṛṇām |
| saptamī | triṣu | triṣu | tisṛṣu |
| saṃbodhana | trayaḥ | trīṇi | tisraḥ |
| | _____ | _____ | _____ |
| | Maleculine | Neuter | Feminine |

4. Here is the declension for “four” in all three genders:

Stem: **catur** (mas., n., fem.) four

| | | | |
|-------------------|-------------------|-------------------|--------------------|
| prathamā | catvāraḥ | catvāri | catasraḥ |
| dvitīyā | caturaḥ | catvāri | catasraḥ |
| tr̥tīyā | caturbhiḥ | caturbhiḥ | catasṛbhiḥ |
| caturthī | caturbhyaḥ | caturbhyaḥ | catasṛbhyaḥ |
| pañcamī | caturbhyaḥ | caturbhyaḥ | catasṛbhyaḥ |
| ṣaṣṭhī | caturṇām | caturṇām | catasṛṇām |
| saptamī | caturṣu | caturṣu | catasṛṣu |
| saṃbodhana | catvāraḥ | catvāri | catasraḥ |
| | _____ | _____ | _____ |
| | Maleculine | Neuter | Feminine |

5. The declension for “five” onward is the same for all three genders:

Stem: **pañca** (all genders) five

| | |
|-------------------|-------------------|
| prathamā | pañca |
| dvitīyā | pañca |
| trtīyā | pañcabhiḥ |
| caturthī | pañcabhyaḥ |
| pañcamī | pañcabhyaḥ |
| ṣaṣṭhī | pañcāṇām |
| saptamī | pañcasu |
| saṃbodhana | pañca |

6. Here is the declension for six:

Stem: **ṣaṣ** (all genders) six

| | |
|-------------------|-----------------|
| prathamā | ṣaṣ |
| dvitīyā | ṣaṣ |
| trtīyā | ṣaṣbhiḥ |
| caturthī | ṣaṣbhyaḥ |
| pañcamī | ṣaṣbhyaḥ |
| ṣaṣṭhī | ṣaṣṇām |
| saptamī | ṣaṣsu |
| saṃbodhana | ṣaṣ |

7. The declension for eight has a few alternate forms:

Stem: **aṣṭa** (all genders) eight

| | |
|-------------------|------------------------------|
| prathamā | aṣṭa / aṣṭau |
| dvitīyā | aṣṭā / aṣṭau |
| trītiyā | aṣṭabhiḥ / aṣṭābhiḥ |
| caturthī | aṣṭabhyaḥ / aṣṭābhyaḥ |
| pañcamī | aṣṭabhyaḥ / aṣṭābhyaḥ |
| ṣaṣṭhī | aṣṭānām |
| saptamī | aṣṭasu / aṣṭāsu |
| sambodhana | aṣṭa / aṣṭau |

8. The declension for 7 and 9 – 19 follows the declension of **pañca**. They decline like adjectives. Numbers from 20 and higher decline like nouns, and are put in the same case as the noun they describe or are put in the genitive.

VOCABULARY

SANSKRIT

ENGLISH

| | | |
|--------------------------|--------|------------------------|
| गो | (mas.) | bull |
| गो | (fem.) | cow |
| जीवः | (mas.) | living individual |
| दानम् | (n.) | giving |
| देहिन् | (mas.) | embodied one, a person |
| नि वृत्(1Ā)निवर्तते | | he ceases |
| नित्यम् | (adv.) | always |
| नौ | (fem.) | ship |
| प्रिय | (adj.) | dear |
| प्रियतम | (adj.) | dearest |
| प्रियतर | (adj.) | dearer |
| रसः | (mas.) | taste, essence, nectar |
| वचनम् | (n.) | speech |
| वर्जम् | (adv.) | except |
| वि नि वृत्(1Ā)विनिवर्तते | | he turns away |
| वृत् 1Ā वर्तते | | he is |
| वैदिकः | (mas.) | scholar of the Veda |
| हिरण्यमय | (adj.) | made of gold, golden |

EXERCISES

1. Learn to recite Chapter 2, Verse 59 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with meaning:

विषया विनिवर्तन्ते
 निराहारस्य देहिनः ।
 रसवर्जं रसोऽप्यस्य
 परं दृष्ट्वा निवर्तते ॥५९॥

3. Memorize the declension for nouns ending in **o** and **au**.
4. Learn the following verb formations: the intensive, denominative, and conditional.
5. Learn the future active and middle participles, the past active participle, the formation and use of the cardinal numbers, and the vocabulary from this lesson.
6. Decline the following verses from the **Bhagavad-Gītā**. Be able to read them in Sanskrit with the meaning. Some of the vocabulary is given.

यततो ह्यपि कौन्तेय

पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि

हरन्ति प्रसभं मनः ॥६०॥

yatato hy api kaunteya
puruṣasya vipāścitaḥ
indriyāṇi pramāthīni
haranti prasabhaṃ manaḥ 60

The turbulent senses, O son of Kunti,
forcibly carry away the mind
even of a discerning man
who endeavors (to control them).

| | |
|-------------|--|
| yataṭataḥ | (mas. gen sing. pres. act. pl. √yat 1Ā) of the endeavoring person |
| vipāś-citaḥ | (mas. gen. sing.) of the discerning |
| pramāthīni | (n, nom. pl.) turbulent, |
| prasabham | (adv.) forcibly |

तानि सर्वाणि संयम्य
 युक्त आसीत मत्परः ।
 वशे हि यस्येन्द्रियाणि
 तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

tāni sarvāṇi saṁyamyā
 yukta āsīta mat-parah
 vaśe hi yasyendriyāṇi
 tasya prajñā pratiṣṭhitā 61

Having brought them all under control,
 let him sit united, looking to Me as Supreme;
 for his intellect is established
 whose senses are subdued.

| | |
|-----------|---|
| saṁyamyā | (gerund sam √ yam 1P) having brought under control |
| mat-parah | (mas. nom. sing.) Me as Supreme |
| vaśe | (mas. loc. sing.) in control, subdued |

ध्यायतो विषयान्पुंसः

सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः

कामात्क्रोधोऽभिजायते ॥६२॥

dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt saṁjāyate kāmah
kāmat krodho 'bhijāyate 62

Pondering on objects of the senses, a man
develops attachment for them;
from attachment springs up desire,
and desire gives rise to anger.

| | |
|-----------|--|
| dhyāyataḥ | (mas. gen. sing. pres. act. pl. √dhai 1P) pondering |
| puṁsaḥ | (mas. gen. sing.) of a man |

क्रोधाद्भवति संमोहः

संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो

बुद्धिनाशात्प्राणश्यति ॥६३॥

krodhād bhavati saṁmohaḥ
saṁmohāt smṛti-vibhramah
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇaśyati 63

From anger arises delusion;
from delusion unsteadiness of memory;
from unsteadiness of memory destruction of intellect;
through the destruction of the intellect he perishes.

| | |
|------------|---|
| saṁmohaḥ | (mas. nom. sing.) delusion |
| vibhramah | (mas. nom. sing.) unsteadiness |
| nāśaḥ | (mas. nom. sing.) destruction |
| praṇaśyati | (3rd per. sing. pres. indict. act. pra √ naś 4P) he perishes |

रागद्वेषवियुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥६४॥

rāga-dveṣa-viyuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati 64

But he who is self-disciplined,
who moves among the object of the senses
with the senses freed from attachment and aversion
and under his own control, he attains to 'grace.'

| | |
|------------------|---|
| <i>dveṣa</i> | (mas.) aversion |
| <i>viyuktaiḥ</i> | (mas. inst. pl. p.p.p. vi √ <i>yuj</i> 7U) freed |
| <i>caran</i> | (mas. nom sing. pres. act. participle √ <i>car</i> 1P) moves |
| <i>vaśyaiḥ</i> | (mas. inst. pl.) control |
| <i>vidheya</i> | (gerundive vi √ <i>dhā</i> 3U) disciplined |
| <i>prasādam</i> | (mas. acc. sing.) grace |

प्रसादे सर्वदुःखानां

हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु

बुद्धिः पर्यवतिष्ठते ॥६५॥

prasāde sarva-duḥkhānām

hānir asyopajāyate

prasanna-cetaso hy āśu

buddhiḥ paryavatiṣṭhate 65

In 'grace' is born an end to all his sorrows.

Indeed the intellect of the man

of exalted consciousness

soon becomes firmly established.

hāniḥ

(fem. nom. sing.) end

prasanna

(mas. p.p.p. √sad 1P) exalted

cetasah

(mas. gen. sing.) of consciousness

prasanna-cetasah

(bahuvrīhi compound) man of exalted
consciousness

āśu

(adv.) quickly, soon

नास्ति बुद्धिरयुक्तस्य
 न चायुक्तस्य भावना ।
 न चाभावयतः शान्तिर्
 अशान्तस्य कुतः सुखम् ॥६६॥

nāsti buddhir ayuktasya
 na cāyuktasya bhāvanā
 na cābhāvayataḥ śāntir
 aśāntasya kutaḥ sukham 66

He who is not established has no intellect,
 nor has he any steady thought.
 The man without steady thought has no peace;
 for one without peace how can there be happiness?

bhāvanā (fem. nom. sing.) steady thought

इन्द्रियाणां हि चरतां
 यन्मनोऽनुविधीयते ।
 तदस्य हरति प्रज्ञां
 वायुर्नावमिवाम्भसि ॥६७॥

indriyāṇāṃ hi caratām
 yan mano 'nuvidhīyate
 tad asya harati prajñām
 vāyur nāvam ivāmbhasi 67

When a man's mind is governed
 by any of the wandering senses,
 his intellect is carried away by it
 as a ship by the wind on water.

| | |
|--------------|---|
| anuvidhīyate | (3rd per. sing. pres. indict. pass. anu vi √ dhā 3U) is governed |
| vāyuh | (mas. nom. sing.) wind |
| nāvam | (fem. acc. sing.) ship |
| ambhasi | (n. loc. sing.) on water |

तस्माद्यस्य महाबाहो
 निगृहीतानि सर्वशः ।
 इन्द्रियाणीन्द्रियार्थेभ्यस्
 तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

tasmād yasya mahābāho
 nigrhītāni sarvaśaḥ
 indriyāṇīndriyārthebhyas
 tasya prajñā pratiṣṭhitā 68

Therefore he whose senses
 are all withdrawn from their objects.
 O mighty-armed,
 his intellect is established.

nigrhītāni

(n. nom. pl. p.p.p. ni √grah 9U)
 withdrawn

या निशा सर्वभूतानां
 तस्यां जागर्ति संयमी ।
 यस्यां जाग्रति भूतानि
 सा निशा पश्यतो मुनेः ॥६६॥

yā niśā sarva-bhūtānām
 tasyām jāgarti saṁyamī
 yasyām jāgrati bhūtāni
 sā niśā paśyato muneḥ 69

That which is night for all beings,
 therein the self-controlled is awake.
 that wherein beings are awake
 is night for the sage who sees.

| | |
|----------|---|
| niśā | (fem. nom. sing.) night |
| bhūtānām | (n. gen. pl.) of beings |
| jāgarti | (3rd per. sing. pres. indic. act. √jāgr 2P) is awake |
| saṁyamī | (mas. nom. sing.) self-controlled |
| jāgrati | (3rd per. pl. pres. indic. act. √jāgr 2P) are awake |

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

āpūryamāṇam acala-pratiṣṭham
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī 70

He whom all desires enter
as waters enter
the ever-full and unmoved sea
attains peace, and not he who cherishes desires.

| | |
|------------------|--|
| āpūryamāṇam | (mas. acc. sing. pres. mid. participle √ pṛ 3P) ever-full |
| acala | (mas.) unmoved |
| pratiṣṭham | (n. acc. sing.) stationary |
| acala-pratiṣṭham | (karmadhāraya compound) unmoved |
| samudram | (n. acc. sing.) sea |
| āpaḥ | (fem. nom. pl.) waters |
| yadvat | (adv.) as |
| kāma-kāmī | (tatpuruṣa compound mas. nom. sing.) desirer of desires, he who cherishes desires |

विहाय कामान्यः सर्वान्

पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः

स शान्तिमधिगच्छति ॥७१॥

vihāya kāmān yaḥ sarvān
pumāṃś carati niḥspṛhaḥ
nirmamo nirahaṅkāraḥ
sa śāntim adhigacchati 71

When a man acts without longing,
having relinquished all desires,
free from the sense of 'I' and 'mine,'
he attains to peace.

| | |
|--------------|---|
| vihāya | (gerund vi √ hā3P) having relinquished |
| pumān | (mas. nom. sing. from pumāṃs) man |
| niḥspṛhaḥ | (mas. nom. sing.) without longing |
| nirmamaḥ | (mas. nom. sing.) free from the sense of 'mine' |
| nirahaṅkāraḥ | (mas. nom. sing.) free from the sense of 'I' |

एषा ब्राह्मी स्थितिः पार्थ
 नैनां प्राप्य विमुह्यति ।
 स्थित्वास्यामन्तकालेऽपि
 ब्रह्मनिर्वाणमृच्छति ॥७२॥

eṣā brāhmī sthitiḥ pārtha
 naināṃ prāpya vimuhyati
 sthityāsyām anta-kāle 'pi
 brahma-nirvāṇam ṛcchati 72

This is the state of Brahman, O Partha.
 Having attained it, a man is not deluded.
 Established in that, even at the last moment,
 he attains eternal freedom in divine consciousness.

| | |
|-----------|---|
| anta-kāle | (mas. loc. sing.) at the end of time, at the last moment |
| ṛcchati | (3rd per. sing. pres. indict. act. √ṛ 1P) he attains |

a**MASCULINE****TABLES**Stem: **nara** (masculine) man (given on p. 74, Part I)

| | | | |
|-------|---|---|---|
| Nom. | नरः | नरौ | नराः |
| Acc. | नरम् | नरौ | नरान् |
| Inst. | नरेण * | नराभ्याम् | नरैः |
| Dat. | नराय | नराभ्याम् | नरेभ्यः |
| Abl. | नरात् | नराभ्याम् | नरेभ्यः |
| Gen. | नरस्य | नरयोः | नराणाम् * |
| Loc. | नरे | नरयोः | नरेषु |
| Voc. | नर | नरौ | नराः |
| | <div style="border: 1px solid black; width: 50px; height: 15px; margin: 0 auto;"></div> | <div style="border: 1px solid black; width: 50px; height: 15px; margin: 0 auto;"></div> | <div style="border: 1px solid black; width: 50px; height: 15px; margin: 0 auto;"></div> |
| | Singular | Dual | Plural |

*The instrumental singular for **gaja** is **gajena**, and the genitive plural for **gaja** is **gajānām**. The **r** in **nareṇa** and **narāṇām** causes the **n** to become **ṇ**. (See page 142, 143 Part I)

aStem: **phala** (neuter) fruit (given on p. 92, Part I)**NEUTER**

| | | | |
|-------|----------|-----------|---------|
| Nom. | फलम् | फले | फलानि |
| Acc. | फलम् | फले | फलानि |
| Inst. | फलेन | फलाभ्याम् | फलैः |
| Dat. | फलाय | फलाभ्याम् | फलेभ्यः |
| Abl. | फलात् | फलाभ्याम् | फलेभ्यः |
| Gen. | फलस्य | फलयोः | फलानाम् |
| Loc. | फले | फलयोः | फलेषु |
| Voc. | फल | फले | फलानि |
| | _____ | _____ | _____ |
| | Singular | Dual | Plural |

ā**FEMININE**Stem: **senā** (feminine) army (given on p. 145, Part I)

| | | | |
|-------|---|---|---|
| Nom. | सेना | सेने | सेनाः |
| Acc. | सेनाम् | सेने | सेनाः |
| Inst. | सेनया | सेनाभ्याम् | सेनाभिः |
| Dat. | सेनायै | सेनाभ्याम् | सेनाभ्यः |
| Abl. | सेनायाः | सेनाभ्याम् | सेनाभ्यः |
| Gen. | सेनायाः | सेनयोः | सेनानाम् |
| Loc. | सेनायाम् | सेनयोः | सेनासु |
| Voc. | सेने | सेने | सेनाः |
| | <div style="border: 1px solid black; width: 80px; margin: 0 auto;"></div> | <div style="border: 1px solid black; width: 80px; margin: 0 auto;"></div> | <div style="border: 1px solid black; width: 80px; margin: 0 auto;"></div> |
| | Singular | Dual | Plural |

i
MASCULINE
FEMININE

Stem: **agni** (masculine) fire; **kīrti** (feminine) glory (p. 160, Part I)

| | | | |
|-------|------------------|--------------|-----------------|
| Nom. | अग्निः | अग्नी | अग्नयः |
| Acc. | अग्निम् | अग्नी | अग्नीन् कीर्तीः |
| Inst. | अग्निना कीर्त्या | अग्निभ्याम् | अग्निभिः |
| Dat. | अग्नये कीर्त्यै | अग्निभ्याम् | अग्निभ्यः |
| Abl. | अग्नेः कीर्त्याः | अग्निभ्याम् | अग्निभ्यः |
| Gen. | अग्नेः कीर्त्याः | अग्न्योः | अग्नीनाम् |
| Loc. | अग्नौ कीर्त्याम् | अग्न्योः | अग्निषु |
| Voc. | अग्ने | अग्नी | अग्नयः |
| | ┌──────────┐ | ┌──────────┐ | ┌──────────┐ |
| | Singular | Dual | Plural |

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **kīrtaye** or **kīrtyai**. The feminine instrumental singular is **kīrtyā**.

i
FEMININE

Stem: **nadī** (feminine) river (given on p. 171, Part I)

| | | | |
|-------|-------------|-------------|-------------|
| Nom. | नदी | नद्यौ | नद्यः |
| Acc. | नदीम् | नद्यौ | नदीः |
| Inst. | नद्या | नदीभ्याम् | नदीभिः |
| Dat. | नद्यै | नदीभ्याम् | नदीभ्यः |
| Abl. | नद्याः | नदीभ्याम् | नदीभ्यः |
| Gen. | नद्याः | नद्योः | नदीनाम् |
| Loc. | नद्याम् | नद्योः | नदीषु |
| Voc. | नदि | नद्यौ | नद्यः |
| | <div></div> | <div></div> | <div></div> |
| | Singular | Dual | Plural |

anStem: **rājan** (mas.) king; **ātman** (mas.) Self (given on p. 208, Part I)**MASCULINE**

| | | | |
|-------|------------------|--------------------|----------------------|
| Nom. | राजा | राजानौ | राजानः |
| Acc. | राजानम् | राजानौ | राज्ञः आत्मनः |
| Inst. | राज्ञा आत्मना | राजभ्याम् | राजभिः |
| Dat. | राज्ञे आत्मने | राजभ्याम् | राजभ्यः |
| Abl. | राज्ञः आत्मनः | राजभ्याम् | राजभ्यः |
| Gen. | राज्ञः आत्मनः | राज्ञोः आत्मनोः | राज्ञाम् आत्मनाम् |
| Loc. | राज्ञि आत्मनि | राज्ञोः आत्मनोः | राजसु |
| Voc. | राजन् | राजानौ | राजानः |
| | _____ | _____ | _____ |
| | Singular | Dual | Plural |

an
NEUTER

Stem: **nāman** (neuter) name (given on p. 209, Part I)

| | | | |
|-------|--------------|--------------|----------|
| Nom. | नाम | नाम्नी नामनी | नामानि |
| Acc. | नाम | नाम्नी नामनी | नामानि |
| Inst. | नाम्ना | नामभ्याम् | नामभिः |
| Dat. | नाम्ने | नामभ्याम् | नामभ्यः |
| Abl. | नाम्नः | नामभ्याम् | नामभ्यः |
| Gen. | नाम्नः | नाम्नोः | नाम्नाम् |
| Loc. | नाम्नि नामनि | नाम्नोः | नामसु |
| Voc. | नामन् नाम | नाम्नी नामनी | नामानि |
| | _____ | _____ | _____ |
| | Singular | Dual | Plural |

ṛ
MASCULINE

Stem: **dāṛ** (mas.) giver; **svasṛ** (fem.) sister (p. 220, Part I)

FEMININE

| | | | |
|-------|---------|------------|---------------|
| Nom. | दाता | दातारौ | दातारः |
| Acc. | दातारम् | दातारौ | दातृन् स्वसृः |
| Inst. | दात्रा | दातृभ्याम् | दातृभिः |
| Dat. | दात्रे | दातृभ्याम् | दातृभ्यः |
| Abl. | दातुः | दातृभ्याम् | दातृभ्यः |
| Gen. | दातुः | दात्रोः | दातृणाम् |
| Loc. | दातरि | दात्रोः | दातृषु |
| Voc. | दातर् | दातारौ | दातारः |

Stem: **pitṛ** (mas.) father; **māṛ** (fem.) mother; **bhrāṛ** (mas.) brother

(These nouns follow **dāṛ** in all other cases.)

| | | | |
|------|---------|---------|------------------------|
| Nom. | pitā | pitarau | pitarah |
| Acc. | pitaram | pitarau | pitṛn / bhrātṛn / māṛh |

U
MASCULINE

Stem: **hetu** (mas.) cause; **dhenu** (fem.) cow (given on p. 232, Part I)

FEMININE

| | | | |
|-------|---------------|------------|--------------|
| Nom. | हेतुः | हेतू | हेतवः |
| Acc. | हेतुम् | हेतू | हेतून् धेनूः |
| Inst. | हेतुना धेन्वा | हेतुभ्याम् | हेतुभिः |
| Dat. | हेतवे धेन्वै | हेतुभ्याम् | हेतुभ्यः |
| Abl. | हेतोः धेन्वाः | हेतुभ्याम् | हेतुभ्यः |
| Gen. | हेतोः धेन्वाः | हेत्वोः | हेतूनाम् |
| Loc. | हेतौ धेन्वाम् | हेत्वोः | हेतुषु |
| Voc. | हेतो | हेतू | हेतवः |
| | _____ | _____ | _____ |
| | Singular | Dual | Plural |

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvai**.

mad

Stem: **mad** (singular) I; **asmad** (plural) we (p. 128, Part I)

asmad

| | | | |
|----------------------|-----------|--------------|--------------|
| Nom. I, we | अहम् | आवाम् | वयम् |
| Acc. me, us | माम् मा | आवाम् नौ | अस्मान् नः |
| Inst. with me, us | मया | आवाभ्याम् | अस्माभिः |
| Dat. for me, us | मह्यम् मे | आवाभ्याम् नौ | अस्मभ्यम् नः |
| Abl. from me, us | मत् | आवाभ्याम् | अस्मत् |
| Gen. my, our | मम मे | आवयोः नौ | अस्माकम् नः |
| Loc. on me, us | मयि | आवयोः | अस्मासु |
| | Singular | Dual | Plural |

tvad
yuṣmad

Stem: tvad (singular) you; yuṣmad (plural) you (p. 129, Part I)

| | | | |
|---------------|-------------|-----------------|---------------|
| Nom. | त्वम् | युवाम् | यूयम् |
| you (subject) | | | |
| Acc. | त्वाम् त्वा | युवाम् वाम् | युष्मान् वः |
| you (object) | | | |
| Inst. | त्वया | युवाभ्याम् | युष्माभिः |
| with you | | | |
| Dat. | तुभ्यम् ते | युवाभ्याम् वाम् | युष्मभ्यम् वः |
| for you | | | |
| Abl. | त्वत् | युवाभ्याम् | युष्मत् |
| from you | | | |
| Gen. | तव ते | युवयोः वाम् | युष्माकम् वः |
| of you, your | | | |
| Loc. | त्वयि | युवयोः | युष्मासु |
| on you | | | |
| | Singular | Dual | Plural |

tad

MASCULINE

Stem: **tad** (masculine) he

| | | | |
|-------------------------|----------|----------|--------|
| Nom. he, they | सः | तौ | ते |
| Acc. him, them | तम् | तौ | तान् |
| Inst. with him, them | तेन | ताभ्याम् | तैः |
| Dat. for him, them | तस्मै | ताभ्याम् | तेभ्यः |
| Abl. from him, them | तस्मात् | ताभ्याम् | तेभ्यः |
| Gen. his, their | तस्य | तयोः | तेषाम् |
| Loc. on him, them | तस्मिन् | तयोः | तेषु |
| | _____ | _____ | _____ |
| | Singular | Dual | Plural |

Remember that **saḥ**, the nominative singular, usually appears as **sa**.
(See #5, p. 147.)

ad

NEUTER

Stem: **tad** (neuter) it

| | | | |
|----------------------|----------|----------|--------|
| Nom. it (subject) | तत् | ते | तानि |
| Acc. it (object) | तत् | ते | तानि |
| Inst. with it | तेन | ताभ्याम् | तैः |
| Dat. for it | तस्मै | ताभ्याम् | तेभ्यः |
| Abl. from it | तस्मात् | ताभ्याम् | तेभ्यः |
| Gen. of it, its | तस्य | तयोः | तेषाम् |
| Loc. on it | तस्मिन् | तयोः | तेषु |
| | _____ | _____ | _____ |
| | Singular | Dual | Plural |

tad

Stem: **tad** (feminine) she

FEMININE

| | | | |
|-------------------------|----------|----------|--------|
| Nom. she, they | सा | ते | ताः |
| Acc. her, them | ताम् | ते | ताः |
| Inst. with her, them | तया | ताभ्याम् | ताभिः |
| Dat. for her, them | तस्यै | ताभ्याम् | ताभ्यः |
| Abl. from her, them | तस्याः | ताभ्याम् | ताभ्यः |
| Gen. her, their | तस्याः | तयोः | तासाम् |
| Loc. on her, them | तस्याम् | तयोः | तासु |
| | _____ | _____ | _____ |
| | Singular | Dual | Plural |

MAT, VAT

MASCULINE

Stem: **bhagavat** (masculine) possessing fortune, fortunate

| | | | |
|------------|----------|-------------|-----------|
| prathamā | भगवान् | भगवन्तौ | भगवन्तः |
| dvitīyā | भगवन्तम् | भगवन्तौ | भगवतः |
| tṛtīyā | भगवता | भगवद्भ्याम् | भगवद्भिः |
| caturthī | भगवते | भगवद्भ्याम् | भगवद्भ्यः |
| pañcamī | भगवतः | भगवद्भ्याम् | भगवद्भ्यः |
| ṣaṣṭhī | भगवतः | भगवतोः | भगवताम् |
| saptamī | भगवति | भगवतोः | भगवत्सु |
| sambodhana | भगवन् | भगवन्तौ | भगवन्तः |
| | eka | dvi | bahu |

MAT, VAT

NEUTER

Stem: bhagavat (neuter) possessing fortune, fortunate

| | | | |
|------------|-------|-------------|-----------|
| prathamā | भगवत् | भगवती | भगवन्ति |
| dvitīyā | भगवत् | भगवती | भगवन्ति |
| tr̥tīyā | भगवता | भगवद्भ्याम् | भगवद्भिः |
| caturthī | भगवते | भगवद्भ्याम् | भगवद्भ्यः |
| pañcamī | भगवतः | भगवद्भ्याम् | भगवद्भ्यः |
| ṣaṣṭhī | भगवतः | भगवतोः | भगवताम् |
| saptamī | भगवति | भगवतोः | भगवत्सु |
| saṃbodhana | भगवत् | भगवती | भगवन्ति |
| | eka | dvi | bahu |

MAT, VAT

FEMININE

Stem: **bhagavat** (neuter) possessing fortune, fortunate

| | | | |
|------------|-----------|-------------|-----------|
| prathamā | भगवती | भगवत्यौ | भगवत्यः |
| dvitīyā | भगवतीम् | भगवत्यौ | भगवतीः |
| tritīyā | भगवत्या | भगवतीभ्याम् | भगवतीभिः |
| caturthī | भगवत्यै | भगवतीभ्याम् | भगवतीभ्यः |
| pañcamī | भगवत्याः | भगवतीभ्याम् | भगवतीभ्यः |
| ṣaṣṭhī | भगवत्याः | भगवत्योः | भगवतीनाम् |
| saptamī | भगवत्याम् | भगवत्योः | भगवतीषु |
| saṃbodhana | भगवति | भगवत्यौ | भगवत्यः |
| | eka | dvi | bahu |

AS

NEUTER

Stem: **manas** (neuter) mind

| | | | |
|------------|------|-----------|---------|
| prathamā | मनः | मनसी | मनांसि |
| dvitīyā | मनः | मनसी | मनांसि |
| tr̥tīyā | मनसा | मनोभ्याम् | मनोभिः |
| caturthī | मनसे | मनोभ्याम् | मनोभ्यः |
| pañcamī | मनसः | मनोभ्याम् | मनोभ्यः |
| ṣaṣṭhī | मनसः | मनसोः | मनसाम् |
| saptamī | मनसि | मनसोः | मनःसु |
| saṃbodhana | मनः | मनसी | मनांसि |
| | eka | dvi | bahu |

AS

MASCULINE

FEMININE

Stem: aṅgiras (masculine) aṅgiras (feminine)

| | | | |
|------------|-----------|---------------|-------------|
| prathamā | अङ्गिराः | अङ्गिरसौ | अङ्गिरसः |
| dvitīyā | अङ्गिरसम् | अङ्गिरसौ | अङ्गिरसः |
| tṛtīyā | अङ्गिरसा | अङ्गिरोभ्याम् | अङ्गिरोभिः |
| caturthī | अङ्गिरसे | अङ्गिरोभ्याम् | अङ्गिरोभ्यः |
| pañcamī | अङ्गिरसः | अङ्गिरोभ्याम् | अङ्गिरोभ्यः |
| ṣaṣṭhī | अङ्गिरसः | अङ्गिरसोः | अङ्गिरसाम् |
| saptamī | अङ्गिरसि | अङ्गिरसोः | अङ्गिरःसु |
| sambodhana | अङ्गिरः | अङ्गिरसी | अङ्गिरांसि |
| | eka | dvi | bahu |

IN

MASCULINE

Stem: **hastin** (masculine) elephant

| | | | |
|------------|----------|-------------|-----------|
| prathamā | हस्ती | हस्तिनौ | हस्तिनः |
| dvitīyā | हस्तिनम् | हस्तिनौ | हस्तिनः |
| tr̥tīyā | हस्तिना | हस्तिभ्याम् | हस्तिभिः |
| caturthī | हस्तिने | हस्तिभ्याम् | हस्तिभ्यः |
| pañcamī | हस्तिनः | हस्तिभ्याम् | हस्तिभ्यः |
| ṣaṣṭhī | हस्तिनः | हस्तिनोः | हस्तिनाम् |
| saptamī | हस्तिनि | हस्तिनोः | हस्तिषु |
| saṃbodhana | हस्तिन् | हस्तिनौ | हस्तिनः |
| | eka | dvi | bahu |

IN
NEUTER

Stem: **daṇḍin** (neuter) (adjective) having a stick

| | | | |
|------------|---------|---------|---------|
| prathamā | दण्डि | दण्डिनी | दण्डीनि |
| dvitīyā | दण्डि | दण्डिनी | दण्डीनि |
| saṃbodhana | दण्डि | दण्डिनी | दण्डीनि |
| | दण्डिन् | | |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

The rest are the same as the masculine.

MONOSYLLABIC
NOUNS
FEMININE

Stem: **dhī** (feminine) intellect

| | | | |
|------------|-------------|----------|---------------|
| prathamā | धीः | धियौ | धियः |
| dvitīyā | धियम् | धियौ | धियः |
| trītiyā | धिया | धीभ्याम् | धीभिः |
| caturthī | धिये धियै | धीभ्याम् | धीभ्यः |
| pañcamī | धियः धियाः | धीभ्याम् | धीभ्यः |
| ṣaṣṭhī | धियः धियाः | धियोः | धियाम् धीनाम् |
| saptamī | धियि धियाम् | धियोः | धीषु |
| sambodhana | धीः | धियौ | धियः |
| | eka | dvi | bahu |

**NOUNS ENDING IN
CONSONANTS**

FEMININE

Stem: vāc (stri-līṅga) speech

| | | | |
|------------|-------|------------|----------|
| prathamā | वाक् | वाचौ | वाचः |
| dvitīyā | वाचम् | वाचौ | वाचः |
| tr̥tīyā | वाचा | वाग्भ्याम् | वाग्भिः |
| caturthī | वाचे | वाग्भ्याम् | वाग्भ्यः |
| pañcamī | वाचः | वाग्भ्याम् | वाग्भ्यः |
| ṣaṣṭhī | वाचः | वाचोः | वाचाम् |
| saptamī | वाचि | वाचोः | वाचु |
| sambodhana | वाक् | वाचौ | वाचः |
| | eka | dvi | bahu |

NOUNS ENDING IN
CONSONANTS
MASCULINE

Stem: marut (pum-liṅga) wind

| | | | |
|------------|--------|-------------|-----------|
| prathamā | मरुत् | मरुतौ | मरुतः |
| dvitīyā | मरुतम् | मरुतौ | मरुतः |
| trītiyā | मरुता | मरुद्भ्याम् | मरुद्भिः |
| caturthī | मरुते | मरुद्भ्याम् | मरुद्भ्यः |
| pañcamī | मरुतः | मरुद्भ्याम् | मरुद्भ्यः |
| ṣaṣṭhī | मरुतः | मरुतोः | मरुताम् |
| saptamī | मरुति | मरुतोः | मरुत्सु |
| saṁbodhana | मरुत् | मरुतौ | मरुतः |
| | eka | dvi | bahu |

ū

FEMININE NOUNS

Stem: **vadhū** (**stī-līṅga**) woman

| | | | |
|------------|---------|-----------|---------|
| prathamā | वधूः | वध्वौ | वध्वः |
| dvitīyā | वधूम् | वध्वौ | वधूः |
| trītiyā | वध्वा | वधूभ्याम् | वधूभिः |
| caturthī | वध्वै | वधूभ्याम् | वधूभ्यः |
| pañcamī | वध्वाः | वधूभ्याम् | वधूभ्यः |
| ṣaṣṭhī | वध्वाः | वध्वोः | वधूनाम् |
| saptamī | वध्वाम् | वध्वोः | वधूषु |
| sambodhana | वधु | वध्वौ | वध्वः |
| | eka | dvi | bahu |

IS

NEUTER

Stem: havis (napuṃsaka-liṅga) oblation

| | | | |
|------------|-------|-----------|-----------|
| prathamā | हविः | हविषी | हवींषि |
| dvitīyā | हविः | हविषी | हवींषि |
| tr̥tīyā | हविषा | हविभ्याम् | हविर्भिः |
| caturthā | हविषे | हविभ्याम् | हविर्भ्यः |
| pañcamī | हविषः | हविभ्याम् | हविर्भ्यः |
| ṣaṣṭhī | हविषः | हविषोः | हविषाम् |
| saptamī | हविषि | हविषोः | हविःषु |
| saṃbodhana | हविः | हविषी | हवींषि |
| | eka | dvi | bahu |

US

NEUTER

Stem: **dhanus** (napuṃsaka-liṅga) bow

| | | | |
|------------|-------|-----------|-----------|
| prathamā | धनुः | धनुषी | धनूंषि |
| dvitīyā | धनुः | धनुषी | धनूंषि |
| tr̥tīyā | धनुषा | धनुभ्याम् | धनुर्भिः |
| caturthī | धनुषे | धनुभ्याम् | धनुर्भ्यः |
| pañcamī | धनुषः | धनुभ्याम् | धनुर्भ्यः |
| ṣaṣṭhī | धनुषः | धनुषोः | धनुषाम् |
| saptamī | धनुषि | धनुषोः | धनुःषु |
| saṃbodhana | धनुः | धनुषी | धनूंषि |
| | eka | dvi | bahu |

O
MASCULINE
FEMININE

Stem: go (puṃ-liṅga) bull; (stri-liṅga) cow

| | | | |
|------------|------|----------|--------|
| prathamā | गौः | गावौ | गावः |
| dvitīyā | गाम् | गावौ | गाः |
| tr̥tīyā | गवा | गोभ्याम् | गोभिः |
| caturthī | गवे | गोभ्याम् | गोभ्यः |
| pañcamī | गोः | गोभ्याम् | गोभ्यः |
| ṣaṣṭhī | गोः | गवोः | गवाम् |
| saptamī | गवि | गवोः | गोषु |
| saṃbodhana | गौः | गावौ | गावः |
| | eka | dvi | bahu |

AU

FEMININE

Stem: nau (stī-liṅga) ship

| | | | |
|------------|-------|----------|--------|
| prathamā | नौः | नावौ | नावः |
| dvitīyā | नावम् | नावौ | नावः |
| tr̥tīyā | नावा | नौभ्याम् | नौभिः |
| caturthī | नावे | नौभ्याम् | नौभ्यः |
| pañcamī | नावः | नौभ्याम् | नौभ्यः |
| ṣaṣṭhī | नावः | नावोः | नावाम् |
| saptamī | नावि | नावोः | नौषु |
| saṃbodhana | नौः | नावौ | नावः |
| | eka | dvi | bahu |

**ADJECTIVES
DECLINED LIKE
PRONOUNS**

Stem: **sarva** (masculine) all

| | | | |
|----------|------------|-------------|-----------|
| prathamā | सर्वः | सर्वौ | सर्वे |
| dvitīyā | सर्वम् | सर्वौ | सर्वान् |
| tr̥tīyā | सर्वेण | सर्वाभ्याम् | सर्वैः |
| caturthī | सर्वस्मै | सर्वाभ्याम् | सर्वेभ्यः |
| pañcamī | सर्वस्मात् | सर्वाभ्याम् | सर्वेभ्यः |
| ṣaṣṭhī | सर्वस्य | सर्वयोः | सर्वेषाम् |
| saptamī | सर्वस्मिन् | सर्वयोः | सर्वेषु |
| | eka | dvi | bahu |

INTERROGATIVE PRONOUNS

Stem: **ka** (masculine) who

| | | | |
|----------|-----|----------|------|
| prathamā | कः | कौ | के |
| dvitīyā | कम् | कौ | कान् |
| tr̥tīyā | केन | काभ्याम् | कैः |

And so on, like **tad** in the masculine. (See Part 1, p. 309.)

Stem: **kim** (neuter) what, how

| | | | |
|----------|------|----------|------|
| prathamā | किम् | के | कानि |
| dvitīyā | किम् | के | कानि |
| tr̥tīyā | केन | काभ्याम् | कैः |

And so on, like **tad** in the neuter. (See Part 1, p. 310.)

Stem: **kā** (feminine) who

| | | | |
|----------|------|----------|-------|
| prathamā | का | के | क |
| dvitīyā | काम् | के | काः |
| tr̥tīyā | कया | काभ्याम् | काभिः |

And so on, like **tad** in the feminine. (See Part 1, p. 311.)

ETAD

Stem: etad (pum-liṅga) this

| | | | |
|----------|------|-----|-------|
| prathamā | एषः | एतौ | एते |
| dvitīyā | एतम् | एतौ | एतान् |
| | eka | dvi | bahu |

And so on, like tad in the masculine. (See Part 1, p. 309.)

Stem: etad (napuṃsaka-liṅga) this

| | | | |
|----------|------|-----|-------|
| prathamā | एतत् | एते | एतानि |
| dvitīyā | एतत् | एते | एतानि |
| | eka | dvi | bahu |

And so on, like tad in the neuter. (See Part 1, p. 310.)

Stem: etad (stri-liṅga) this

| | | | |
|----------|-------|-----|------|
| prathamā | एषा | एते | एताः |
| dvitīyā | एताम् | एते | एताः |
| | eka | dvi | bahu |

And so on, like tad in the feminine. (See Part 1, p. 311.)

**PRESENT ACTIVE
PARTICIPLE
MASCULINE**

dhātu: √gam (go) 1P

Present Active Participle Stem: **gacchant** (going) **pum-liṅga**

| | | | |
|------------|-----------|--------------|------------|
| prathamā | गच्छन् | गच्छन्तौ | गच्छन्तः |
| dvitīyā | गच्छन्तम् | गच्छन्तौ | गच्छतः |
| tṛtīyā | गच्छता | गच्छद्भ्याम् | गच्छद्भिः |
| caturthī | गच्छते | गच्छद्भ्याम् | गच्छद्भ्यः |
| pañcamī | गच्छतः | गच्छद्भ्याम् | गच्छद्भ्यः |
| ṣaṣṭhī | गच्छतः | गच्छतोः | गच्छताम् |
| saptamī | गच्छति | गच्छतोः | गच्छत्सु |
| sambodhana | गच्छन् | गच्छन्तौ | गच्छन्तः |
| | eka | dvi | bahu |

PRESENT ACTIVE
PARTICIPLE
NEUTER

dhātu: √gam (go) 1P
Present Active Participle Stem: **gacchant** (going)
napuṃsaka-liṅga

| | | | |
|------------|--------|--------------|------------|
| prathamā | गच्छत् | गच्छन्ती | गच्छन्ति |
| dvitīyā | गच्छत् | गच्छन्ती | गच्छन्ति |
| tr̥tīyā | गच्छता | गच्छद्भ्याम् | गच्छद्भिः |
| cathurthī | गच्छते | गच्छद्भ्याम् | गच्छद्भ्यः |
| pañcamī | गच्छतः | गच्छद्भ्याम् | गच्छद्भ्यः |
| ṣaṣṭhī | गच्छतः | गच्छतोः | गच्छताम् |
| saptamī | गच्छति | गच्छतोः | गच्छत्सु |
| saṃbodhana | गच्छत् | गच्छन्ती | गच्छन्ति |
| | eka | dvi | bahu |

Note that for the **dvi-vacana**, classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **antī**.

**PRESENT ACTIVE
PARTICIPLE
FEMININE**

Root: √gam (go) 1P

Present Active Participle Stem: **gacchantī** (going) **stri-liṅga**

| | | | |
|------------|--------------|----------------|--------------|
| prathamā | गच्छन्ती | गच्छन्त्यौ | गच्छन्त्यः |
| dvitīyā | गच्छन्तीम् | गच्छन्त्यौ | गच्छन्तीः |
| tr̥tīyā | गच्छन्त्या | गच्छन्तीभ्याम् | गच्छन्तीभिः |
| caturthī | गच्छन्त्यै | गच्छन्तीभ्याम् | गच्छन्तीभ्यः |
| pañcamī | गच्छन्त्याः | गच्छन्तीभ्याम् | गच्छन्तीभ्यः |
| ṣaṣṭhī | गच्छन्त्याः | गच्छन्त्योः | गच्छन्तीनाम् |
| saptamī | गच्छन्त्याम् | गच्छन्त्योः | गच्छन्तीषु |
| sambodhana | गच्छन्ति | गच्छन्त्यौ | गच्छन्त्यः |
| | eka | dvi | bahu |

Note that classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **anti**.

AYAM

MASCULINE

Stem: ayam (puṃ-liṅga) this

| | | | |
|----------|----------------|----------------|-----------------|
| prathamā | अयम् | इमौ | इमे |
| dvitīyā | इमम् | इमौ | इमान् |
| tr̥tīyā | अनेन | आभ्याम् | एभिः |
| caturthī | अस्मै | आभ्याम् | एभ्यः |
| pañcamī | अस्मात् | आभ्याम् | एभ्यः |
| ṣaṣṭhī | अस्य | अनयोः | एषाम् |
| saptamī | अस्मिन् | अनयोः | एषु |
| | <div>eka</div> | <div>dvi</div> | <div>bahu</div> |

IDAM**NEUTER**

Stem: idam (napuṃsaka-liṅga) this

| | | | |
|----------|---------|---------|-------|
| prathamā | इदम् | इमे | इमानि |
| dvitīyā | इदम् | इमे | इमानि |
| tr̥tīyā | अनेन | आभ्याम् | एभिः |
| caturthī | अस्मै | आभ्याम् | एभ्यः |
| pañcamī | अस्मात् | आभ्याम् | एभ्यः |
| ṣaṣṭhī | अस्य | अनयोः | एषाम् |
| saptamī | अस्मिन् | अनयोः | एषु |
| | eka | dvi | bahu |

IYAM

FEMININE

Stem: *iyam* (*stri-liṅga*) this

| | | | |
|----------|---------|---------|-------|
| prathamā | इयम् | इमे | इमाः |
| dvitīyā | इमाम् | इमे | इमाः |
| tr̥tīyā | अनया | आभ्याम् | आभिः |
| caturthī | अस्यै | आभ्याम् | आभ्यः |
| pañcamī | अस्याः | आभ्याम् | आभ्यः |
| ṣaṣṭhī | अस्याः | अनयोः | आसाम् |
| saptamī | अस्याम् | अनयोः | आसु |
| | eka | dvi | bahu |

ENA

MASCULINE

Stem: **ena** (pum-liqṅga) this

dvitīyā एनम् एनौ एनान्

tr̥tīyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

| | | |
|-----|-----|------|
| | | |
| eka | dvi | bahu |

ENA

NEUTER

Stem: **ena** (napuṃsaka-liṅga) this

dvitīyā एनत् एने एनानि

tr̥tīyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

| | | |
|-----|-----|------|
| | | |
| eka | dvi | bahu |

ENA

FEMININE

Stem: ena (stri-līṅga) this

dvitīyā एनाम् एने एनाः

tr̥tīyā एनया

ṣaṣṭhī एनयोः

saptamī एनयोः

| | | |
|-------|-------|-------|
| _____ | _____ | _____ |
| eka | dvi | bahu |

CARDINAL NUMBERS

| | | |
|--------------|----|----|
| śūnya | ० | 0 |
| ekādaśa | ११ | 11 |
| dvādaśa | १२ | 12 |
| trayodaśa | १३ | 13 |
| caturdaśa | १४ | 14 |
| pañcadaśa | १५ | 15 |
| ṣoḍaśa | १६ | 16 |
| saptadaśa | १७ | 17 |
| aṣṭādaśa | १८ | 18 |
| navadaśa | १९ | 19 |
| viṃśati | २० | 20 |
| ekaviṃśati | २१ | 21 |
| dvāviṃśati | २२ | 22 |
| trayoviṃśati | २३ | 23 |
| caturviṃśati | २४ | 24 |
| pañcaviṃśati | २५ | 25 |
| ṣaḍviṃśati | २६ | 26 |
| saptaviṃśati | २७ | 27 |
| aṣṭaviṃśati | २८ | 28 |
| navaviṃśati | २९ | 29 |
| triṃśat | ३० | 30 |
| catvāriṃśat | ४० | 40 |

| | | |
|----------|--------|---------|
| paśasat | ५० | 50 |
| śaṣṭi | ६० | 60 |
| saptati | ७० | 70 |
| aṣṭi | ८० | 80 |
| navati | ९० | 90 |
| śatam | १०० | 100 |
| dviśatam | २०० | 200 |
| sahasram | १००० | 1,000 |
| lakṣa | १००००० | 100,000 |

TRI

Stem: tri (mas., n., fem.) three

| | | | |
|------------|-----------|----------|-----------|
| prathamā | trayaḥ | trīṇi | tisraḥ |
| dvitīyā | trīn | trīṇi | tisraḥ |
| tr̥tīyā | tribhiḥ | tribhiḥ | tisṛbhiḥ |
| caturthī | tribhyaḥ | tribhyaḥ | tisṛbhyaḥ |
| pañcamī | tribhyaḥ | tribhyaḥ | tisṛbhyaḥ |
| ṣaṣṭhī | trayāṇām | trayāṇām | tisṛṇām |
| saptamī | triṣu | triṣu | tisṛṣu |
| sambodhana | trayaḥ | trīṇi | tisraḥ |
| | _____ | _____ | _____ |
| | Masculine | Neuter | Feminine |

CATUR

Stem: **catur** (mas., n., fem.) four

| | | | |
|-------------------|-------------------|-------------------|--------------------|
| prathamā | catvāraḥ | catvāri | cataśraḥ |
| dvitīyā | caturāḥ | catvāri | cataśraḥ |
| tr̥tīyā | caturbhiḥ | caturbhiḥ | cataśrbhiḥ |
| caturthī | caturbhyaḥ | caturbhyaḥ | cataśrbhyaḥ |
| pañcamī | caturbhyaḥ | caturbhyaḥ | cataśrbhyaḥ |
| ṣaṣṭhī | caturṇām | caturṇām | cataśrṇām |
| saptamī | caturṣu | caturṣu | cataśrṣu |
| saṃbodhana | catvāraḥ | catvāri | cataśraḥ |
| | _____ | _____ | _____ |
| | Masculine | Neuter | Feminine |

PAÑCA

Stem: **pañca** (all genders) five

| | |
|-------------------|-------------------|
| prathamā | pañca |
| dvitīyā | pañca |
| tr̥tīyā | pañcabhiḥ |
| caturthī | pañcabhyaḥ |
| pañcamī | pañcabhyaḥ |
| ṣaṣṭhī | pañcāṇām |
| saptamī | pañcasu |
| saṃbodhana | pañca |

ṢAṢ

Stem: ṣaṣ (all genders) six

| | |
|------------|----------|
| prathamā | ṣaṭ |
| dvitīyā | ṣaṭ |
| tr̥tīyā | ṣaḍbhiḥ |
| caturthī | ṣaḍbhyaḥ |
| pañcamī | ṣaḍbhyaḥ |
| ṣaṣṭhī | ṣaṇṇām |
| saptamī | ṣaṭsu |
| saṃbodhana | ṣaṭ |

AṢṬA

Stem: aṣṭa (all genders) eight

| | |
|------------|-----------------------|
| prathamā | aṣṭa / aṣṭau |
| dvitīyā | aṣṭā / aṣṭau |
| tr̥tīyā | aṣṭabhiḥ / aṣṭābhiḥ |
| caturthī | aṣṭabhyaḥ / aṣṭābhyaḥ |
| pañcamī | aṣṭabhyaḥ / aṣṭābhyaḥ |
| ṣaṣṭhī | aṣṭānām |
| saptamī | aṣṭasu / aṣṭāsu |
| saṃbodhana | aṣṭa / aṣṭau |

The declension for 7 and 9 – 19 follows the declension of pañca.

| | | |
|-----------------|------|------------------------------------|
| PREFIXES | अति | across, beyond, surpassing, past |
| | अधि | above, over, on |
| | अनु | after, following |
| | अप | away, off |
| | अपि | on, close on |
| | अभि | to, against |
| | अव | down, away, off |
| | आ | back, return, to, fully |
| | उद् | up, up out |
| | उप | towards, near, subordinate |
| | दुस् | ill, bad, difficult, hard |
| | नि | down, into |
| | निस् | out from, forth, without, entirely |
| | परा | away, forth, along, off |
| | परि | around, about |

| | |
|-------|-------------------------------|
| प्र | forward, onward, forth |
| प्रति | back to, in reverse direction |
| वि | apart, away, out |
| सम् | together |
| सु | well, very, good, right, easy |

NUMERALS

CARDINAL NUMBERS

Numerals

Cardinal Numbers

| | | | |
|-----|-------|-------|-------|
| 1. | १ | one | एक |
| 2. | २ | two | द्वि |
| 3. | ३ | three | त्रि |
| 4. | ४ | four | चतुर् |
| 5. | ५ (५) | five | पञ्च |
| 6. | ६ | six | षष् |
| 7. | ७ | seven | सप्त |
| 8. | ८ (८) | eight | अष्ट |
| 9. | ९ (९) | nine | नव |
| 10. | १० | ten | दश |

ORDINAL

NUMBERS

| | | | |
|--------|-----------------|---------|-------|
| First | प्रथम | Sixth | षष्ठ |
| Second | द्वितीय | Seventh | सप्तम |
| Third | तृतीय | Eighth | अष्टम |
| Fourth | चतुर्थ or तुरीय | Ninth | नवम |
| Fifth | पञ्चम | Tenth | दशम |

SANDHI
VOWELS

FINAL VOWELS

| अ | इ | उ | ऋ | ए | अि | अु | INITIAL VOWELS |
|----|-----|-----|-----|------|------|------|-------------------|
| ā | ya | va | ra | e | ā a | āva | a |
| ā | yā | vā | rā | a ā | ā ā | āvā | ā |
| e | ī | vi | ri | a i | ā i | āvi | i |
| e | ī | vī | rī | a ī | ā ī | āvī | ī |
| o | yu | ū | ru | a u | ā u | āvu | u |
| o | yū | ū | rū | a ū | ā ū | āvū | ū |
| ar | yṛ | vṛ | ṛ | a ṛ | ā ṛ | āvṛ | ṛ |
| ai | ye | ve | re | a e | ā e | āve | e |
| ai | yai | vai | rai | a ai | ā ai | āvai | ai |
| au | yo | vo | ro | a o | ā o | āvo | o |
| au | yau | vau | rau | a au | ā au | āvau | au |

SANDHI
FINAL ङ

| Final letters of first word: | | | | Initial letter of second word: |
|--|----|----|----|--------------------------------------|
| Any vowel ḥ or r (except aḥ and āḥ) | | | | |
| | āḥ | | aḥ | |
| r | | ā | | a ² |
| r | | ā | | o |
| r | | ā | | o |
| r | | ā | | o |
| r | | ā | | o |
| r | | ā | | o |
| r | | ā | | o |
| r | | ā | | o |
| - ¹ | | ā | | o |
| r | | ā | | o |
| r | | ā | | o |
| h | | āḥ | | aḥ |
| ś | | ās | | as |
| ṣ | | āṣ | | aṣ |
| s | | ās | | as |
| ḥ | | āḥ | | aḥ |
| ḥ | | āḥ | | aḥ |
| ḥ | | āḥ | | aḥ |
| ḥ | | āḥ | | aḥ |
| k/kh | | | | |
| c/ch | | | | |
| ṭ/ṭh | | | | |
| t/th | | | | |
| p/ph | | | | |
| ś | | | | |
| ṣ/s | | | | |
| end of line | | | | |

- (1) The ङ disappears, and if i or u precedes, it becomes ī or ū.
The r disappears, and if a, i, or u precedes, it becomes ā, ī, or ū.
- (2) Except that अङ + a = o ' For example:

रामः + अत्र = रामोऽत्र
rāmaṅ + atra = rāmo 'tra

Remember that final s follows the same rules as final ङ.

SANDHI
FINAL **h**

| | | |
|----------|-----------|--------|
| a | ā | |
| i | ī | |
| u | ū | (a) |
| r | ṛ | Vowels |
| l | | |
| e | ai | |
| o | au | |

| | | | | | | | |
|----------|-------------|------------|--|-----------|------------|-----------|-----------|
| h | ka | kha | | ga | gha | ṇa | |
| ś | ca | cha | | ja | jha | ṇa | |
| ṣ | ṭa | ṭha | | ḍa | ḍha | ṇa | |
| s | ta | tha | | da | dha | na | |
| h | pa | pha | | ba | bha | ma | |
| | | | | ya | ra | la | va |
| h | śa | ṣa | | sa | ha | | |
| h | end of line | | | | | | |

(c) Unvoiced consonant | (b) Voiced consonant

- (a) If the second word begins in a vowel:
 ah becomes **a** (except **ah** + **a** = **o** ')
 āh becomes **ā**
 vowel **h** becomes **r**
- (b) If the first letter of the second word is a voiced consonant:
 ah becomes **o**
 āh becomes **ā**
 vowel **h** becomes **r** (except before a word beginning in **r**)
- (c) If the first letter of the second word is an unvoiced consonant,
 the **h** (with any vowel in front of it) changes to the letter in
 the far left column.

SANDHI
FINAL M, N, T

| Final letter of first word: | | | Initial letter of second word: |
|-----------------------------|--------------------|----|--------------------------------------|
| t | n | m | |
| d | n ¹ | m | vowels |
| d | n | m̐ | g/gh |
| j | ñ | m̐ | j/jh |
| ḍ | ṇ | m̐ | ḍ/ḍh |
| ḍ | n | m̐ | ḍ/dh |
| d | n | m̐ | b/bh |
| n | n | m̐ | nasals (n/m) |
| d | n | m̐ | y/v |
| d | n | m̐ | r |
| l | ṁl | m̐ | l |
| d(dh) ³ | n | m̐ | h |
| t | n | m̐ | k/kh |
| c | ṁś | m̐ | c/ch |
| ṭ | ṁṣ | m̐ | ṭ/ṭh |
| t | ṁs | m̐ | t/th |
| t | n | m̐ | p/ph |
| c(ch) ⁴ | ñ(ch) ² | m̐ | ś |
| t | n | m̐ | ś/s |
| t | n | m | end of line |

1. If the vowel before the **n** is short, the **n** becomes **nn**.
2. The following **ś** may become **ch**.
3. The following **h** becomes **dh**.
4. The following **ś** becomes **ch**

SANDHI
FINAL N

Final **n** remains unchanged unless the following letter is in bold.
Then:

| n becomes | | | | n becomes | | | |
|---------------|-------------|--|-------------------|-----------|-----------------|--------|--|
| | | | a ā | | | | |
| | | | i ī | | | | |
| | | | u ū | | | nn (e) | |
| | | | ṛ ṝ | | (if preceded by | | |
| | | | ḷ | | a short vowel) | | |
| | | | e ai | | | | |
| | | | o au | | | | |
| | | | | | | | |
| | ka kha | | ga gha ña | | | | |
| (a) ṁś | ca cha | | ja jha ña | | | ñ (f) | |
| (b) ṁṣ | ṭa ṭha | | ḍa ḍha ṇa | | | ṇ (g) | |
| (c) ṁs | ta tha | | da dha na | | | | |
| | pa pha | | ba bha ma | | | | |
| | | | ya ra la va | | | ṁl (h) | |
| (d) ñ (ch) śa | ṣa sa | | ha | | | | |
| | end of line | | | | | | |

- (a) **n** + **ca** = ṁśca ; **n** + **cha** = ṁścha
- (b) **n** + **ṭa** = ṁṣṭa ; **n** + **ṭha** = ṁṣṭha
- (c) **n** + **ta** = ṁsta ; **n** + **tha** = ṁstha
- (d) **n** + **śa** = ñśa or ñcha
- (e) **an** + **a** = anna
 an + **i** = anni
 ān + **u** = ānu
- (f) **n** + **ja** = ñja ; **n** + **jha** = ñjha
- (g) **n** + **ḍa** = ṇḍa ; **n** + **ḍha** = ṇḍha
- (h) **n** + **la** = ṁlla

SANDHI
FINAL T

t remains t
except:

t changes
to d except:

| | | | | | |
|---------------|-------------|--|--------|-------|---------------------|
| | | | a | ā | |
| | | | i | ī | |
| | | | u | ū | |
| | | | ṛ | ṝ | |
| | | | ḷ | | |
| | | | e | ai | |
| | | | o | au | (before all nasals) |
| | | | | | n (d) |
| | ka kha | | ga gha | ñā | |
| (a) c | ca cha | | ja jha | ñā | j (e) |
| (b) ṭ | ṭa ṭha | | ḍa ḍha | ṇa | ḍ (f) |
| | ta tha | | da dha | na | |
| | pa pha | | ba bha | ma | |
| | | | ya ra | la va | l (g) |
| (c) c (ch) śa | ṣa sa | | ha | | d (dh) (h) |
| | end of line | | | | |

- (a) t + ca = cca ; t + cha = ccha
- (b) t + ṭa = ṭṭa ; t + ṭha = ṭṭha
- (c) ṭ + śa = ccha
- (d) t + all nasals = nnasal
- (e) t + ja = jja ; t + jha = jjha
- (f) t + ḍa = ḍḍa ; t + ḍha = ḍḍha
- (g) t + la = lla
- (h) t + ha = ddha (ha becomes dha.)

SANDHI
FINAL M

- (a) If the next word begins in a consonant, the **m** becomes **ṃ** and is pronounced (and could be written) as the nasal corresponding to the first letter of the next word.
- (b) If the next word begins in a vowel or is at the end of a line, the **m** remains the same. The **m** remains the same because the mouth is not preparing to close at a specific point of contact as it would if the next word began with a consonant.

SANDHI
FINAL R

- (a) Before a word beginning with a voiced letter (other than **r**), the **r** remains the same.
- (b) Before an unvoiced letter or the end of a line, **r** follows the same rules as final **h**.
- (c) Final **r**, whether original or derived from **ḥ**, cannot stand before another **r**. The final **r** is dropped and the vowel before it made long if it is short.

FINAL P, T, K

- (a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same.
- (b) Before a nasal these letters become the nasal of their row (**varga**).
- (c) Before **h** these letters become voiced and the **h** becomes their voiced aspirated counterpart.

FINAL **ñ**

(a) Like final **n**, final **ñ** becomes **ññ** before vowels if the **ñ** is preceded by a short vowel.

INITIAL **CH**

(a) Initial **ch** becomes **cch** if the first word ends in a short vowel.
The **ch** also becomes **cch** after the preposition **ā** and **mā**.

INTERNAL SANDHI

S TO Ṣ

| | | | |
|---------------|-------------|-----------|--------------|
| any vowel | in spite of | changes s | unless final |
| (but a or ā), | intervening | to ṣ | or followed |
| k, or r | ṁ or ḥ | | by r |
| | | | |

N TO Ṇ

| | | | |
|------|-------------------------|-----------|----------------|
| r | unless c, ch, j, jh, ñ, | changes n | if followed by |
| ṛ | ṭ, ṭh, ḍ, ḍh, ṇ, | to ṇ | vowels, m, y, |
| ṙ | t, th, d, dh, | | v, or n |
| or ṣ | l, ś, s interferes | | |
| | | | |

VERB ROOTS

अद्

√ad (2P) atti (pres. indict.) he eats,
 jagdhvā (gerund), atsyati (future),
 adyate (passive), jagdha, -jagdhya (p.p.p.),
 attā (periphrasic future), attavya, adaniya,
 adya (gerundive), āda (perfect), attum
 (infinitive), ādayati (causative), jighatsati
 (desirative), aghasat (aorist)

अर्ह

√arh (1P) arhati (pres. indict.) he is
 worthy, arhitvā (gerund), arhiṣyati (future),
 arhyate (passive), arhita, -arghya (p.p.p.),
 arhayitā (periphrasic future), arhaniya
 (gerundive) ānarha (perfect), arhitum
 (infinitive), arhayati (causative), arjihīṣati
 (desirative), ārhīt (aorist)

अस्

√as (2P) asti (pres. indict.) he, she, it is,
 āsa (perfect)

आप्

√āp (5P) āpnoti (pres. indict.) he obtains,
 āptvā (gerund), āpsyati (future), āpyate
 (passive), āpta, -āpya (p.p.p.), āptā
 (periphrasic future), āpaniya, āptavya, āpya
 (gerundive), āpa (perfect), āptum (infinitive),
 āpayati (causative), īpsati (desirative), āpat
 (aorist)

आस्

√*ās* (2Ā) *āste* (pres. indicat.) he sits,
āsivā (gerund), *āsiṣyate* (future), *āsyate*
 (passive), *āsita*, *-āsyā* (p.p.p.), *āsītā*
 (periphrastic future), *āsaniya*, *āsitavya*, *āsyā*
 (gerundive), *āsa* (perfect), *āsītum* (infinitive),
āsayati (causative), *āsisīṣate* (desirative),
āsiṣṭa (aorist)

इ

√*i* (2P) *eti* (pres. indicat.) he goes,
itvā (gerund), *eṣyati* (future), *īyate*
 (passive), *ita*, *-itya* (p.p.p.), *etā*
 (periphrastic future), *etavya*, *eya*
 (gerundive), *iyāya* (perfect), *etum*
 (infinitive), *āyayati* (causative), *īyiṣati*
 (desirative), *aiṣīt* (aorist)

इष्

√*iṣ* (6P) *icchatī* (pres. indicat.) he wishes,
 desires, *iṣtvā* (gerund), *eṣiṣyati* (future),
iṣyāte (passive), *iṣita*, *-iṣyā* (p.p.p.),
eṣītā (periphrastic future), *eṣitaniya*,
eṣitavya, *eṣyā* (gerundive), *iyeṣa*
 (perfect), *eṣītum* (infinitive), *eṣayati*
 (causative), *eṣiṣiṣati* (desirative), *aiṣīt*
 (aorist)

कृ

√*kṛ* (8U) *karoti*, *kurute* (pres. indicat.)
 he makes, does, performs, *kṛtvā*, *-kṛtya*
 (gerund), *kariṣyati* (future), *kriyate*
 (passive), *kṛta* (p.p.p.), *kartā* (periphrastic
 future), *karaniya*, *kartavya*, *kārya*
 (gerundive), *cakāra* (perfect), *kartum*
 (infinitive), *kārayati* (causative), *cikīrṣati*
 (desirative), *akārṣīt* (aorist)

क्री

√**kri** (9U) **krīnāti**, **krīnīte** (pres. indic.) he buys, **krītvā** (gerund), **kreṣyati** (future), **kriyate** (passive), **krīta**, **-kriya** (p.p.p.), **kretā** (periphrastic future), **krayanīya**, **kretavya**, **kreya** (gerundive), **cikāya** (perfect), **kretum** (infinitive), **krāpayati** (causative), **cikriṣati** (desirative), **akraiṣīt** (aorist)

गम्

√**gam** (1P) **gacchati** (pres. indic.) he goes, **gatvā** (gerund), **gamiṣyati** (future), **gamyate** (passive), **gata**, **-gamyā**, **-gatyā** (p.p.p.), **gantā** (periphrastic future), **gamaniya**, **gantavya**, **gamyā** (gerundive), **jagāma** (perfect), **gantum** (infinitive), **gamayati** (causative), **jigamiṣati** (desirative), **agamat** (aorist)

गुप्

√**gup** (1P) **gopāyati** (pres. indic.) he protects, **guptvā**, **gopitvā** (gerund), **gopiṣyati**, **gopṣyati** (future), **gupyate** (passive), **gupta**, **gupita**, **-gupya** (p.p.p.), **gopāyitā**, **gopitā**, **goptā** (periphrastic future), **gopanīya**, **goptavya**, **gopya** (gerundive), **jugopa** (perfect), **goptum**, **gopitum** (infinitive), **gopayati** (causative), **jugopiṣati** (desirative), **agaupsīt** (aorist)

गै

√**gai** (1P) **gāyati** (pres. indic.) he sings, **gītā** (gerund), **gāsyati** (future), **giyate** (passive), **gīta**, **-gāya** (p.p.p.), **gātā** (periphrastic future), **gānīya**, **gātavya**, **geya** (gerundive), **jagau** (perfect), **gātum** (infinitive), **gāpayati** (causative), **jigāsati** (desirative), **agāsīt** (aorist)

चिन्त् $\sqrt{\text{cint}}$ (10U) **cintayati -te** (pres. indict.) he thinks, **cintayitvā** (gerund), **cintayiṣyati** (future), **cintyate** (passive), **cintita, -cintya** (p.p.p.), **cintayitā** (periphrastic future), **cintayitavya, cintaniya, cintya**, (gerundive), **cintayām** (perfect), **cintayitum** (infinitive), **acīcintat** (aorist)

चुर $\sqrt{\text{cur}}$ (10U) **corayati -te** (pres. indict.) he steals, **corayitvā** (gerund), **corayiṣyati** (future), **coryate** (passive), **corita, -corya** (p.p.p.), **corayitā** (periphrastic future), **coraniya, corayitavya, corya** (gerundive), **corayām** (perfect), **corayitum** (infinitive), **ucorayiṣati** (desirative), **acūcurat** (aorist)

जन् $\sqrt{\text{jan}}$ (4Ā) **jāyate** (pres. indict.) he is born, **janitvā** (gerund), **janiṣyate** (future), **janyate** (passive), **jāta, -janya** (p.p.p.), **janitā** (periphrastic future), **janitavya, janya** (gerundive), **jajñe** (perfect), **janitum** (infinitive), **janayati** (causative), **jijaniṣate** (desirative), **ajaniṣta** (aorist)

जि $\sqrt{\text{ji}}$ (1P) **jayati** (pres. indict.) he conquers, **jitvā** (gerund), **jeṣyati, jayiṣyati** (future), **jīyate** (passive), **jita, -jitya** (p.p.p.), **jetā** (periphrastic future), **jetavya, jitya, jeya** (gerundive), **jigāya** (perfect), **jetum** (infinitive), **jāpayat** (causative), **jigīṣati** (desirative), **ajaiṣīt** (aorist)

जीव्

√jīv (1P) **jīvati** (pres. indict.) he lives,
jīvitvā (gerund), **jīviṣyati** (future), **jīvyate**
 (passive), **jīvita**, **-jīvyā** (p.p.p.), **jīvitā**
 (periphrastic future), **jīvaniya**, **jīvitavya**, **jīvyā**
 (gerundive), **jijīva** (perfect), **jīvitum**
 (infinitive), **jīvayati** (causative), **jijīviṣati**
 (desirative), **ajīvīt** (aorist)

ज्ञा

√jñā (9U) **jānāti**, **jānīte** (pres. indict.) he knows,
jñātvā (gerund), **jñāsyati** (future), **jñayate**
 (passive), **jñāta**, **-jñāya** (p.p.p.), **jñātā**
 (periphrastic future), **jñātavya**, **jñeya**
 (gerundive), **jajñau** (perfect), **jñātum**
 (infinitive), **jñāpayati** (causative), **jijñāsati**
 (desirative), **ajyāsīt** (aorist)

तन्

√tan (8U) **tanoti**, **tanute** (pres. indict.) he
 stretches, spreads, goes, **tantvā**, **tanitvā**,
 (gerund), **taniṣyati** (future), **tanyate**
 (passive), **tata**, **-tatya**, **tāya** (p.p.p.), **tanitā**
 (periphrastic future), **tanitavya**, **tanya**
 (gerundive), **tatāna** (perfect), **tantum**,
tanitum (infinitive), **tānayati** (causative),
titanīṣati (desirative), **atānīt** (aorist)

तुद्

√tud (6U) **tudati -te** (pres. indict.) he pushes,
 strikes, **tutvā** (gerund), **totsyate** (future),
tudyate (passive), **tunna**, **-tudya** (p.p.p.),
tottā (periphrastic future), **todya** (gerundive),
tutoda (perfect), **toditum** (infinitive),
todayati (causative), **tututsati** (desirative),
atautsīt (aorist)

तुष्

√tuṣ (4P) **tuṣyati** (pres. indict.) he is satisfied, contented, **tuṣtvā** (gerund), **tokṣyati** (future), **tuṣyate** (passive), **tuṣta**, **-tuṣya** (p.p.p.), **toṣṭā** (periphrasic future), **toṣaṇīya**, **toṣṭavya**, **toṣya** (gerundive), **tutoṣa** (perfect), **toṣtum** (infinitive), **toṣayati** (causative), **tutukṣati** (desirative), **atuṣat** (aorist)

तृ

√tṛ (1P) **tarati** (pres. indict.) he crosses over, **tīrtvā** (gerund), **tariṣyati** (future), **tīryate** (passive), **tīrṇa**, **-tīrya** (p.p.p.), **taritā** (periphrasic future), **taritavya**, **tāraṇīya**, **tārya** (gerundive), **tatāra** (perfect), **tartum**, **taritum** (infinitive), **tārayati** (causative), **titīrṣati** (desirative), **atārīt**, **atārṣīt** (aorist)

त्यज्

√tyaj (1P) **tyajati** (pres. indict.) he abandons, **tyaktvā** (gerund), **tyakṣyati** (future), **tyajyate** (passive), **tyakta** (p.p.p.), **tyaktā** (periphrasic future), **tyajaniya**, **tyaktavya**, **tyājya** (gerundive), **tatyāja** (perfect), **tyaktum** (infinitive), **tyājayati** (causative), **tityakṣati** (desirative), **atyākṣīt** (aorist)

दा

√dā (3U) **dadāti**, **datte** (pres. indict.) he gives, **dattvā** (gerund), **dāsyati** (future), **dīyate** (passive), **datta**, **-dāya** (p.p.p.), **dātā** (periphrasic future), **dāniyā**, **dātavya**, **deya** (gerundive), **dadau** (perfect), **dātum** (infinitive), **dāpayati** (causative), **ditsati** (desirative), **adāt** (aorist)

दिक्

√div (4P) **dīvyati** (pres. indic.) he plays, shines, increases, **deviṣyati** (future), **dīvyate** (passive), **dyūna**, **-dīvya** (p.p.p.), **devitā** (periphrastic future), **devitavya** (gerundive), **dideva** (perfect), **devitum** (infinitive), **devayati** (causative), **adevīt** (aorist)

दृश्

√drś (1P) **paśyati** (pres. indic.) he sees, **drṣtvā** (gerund), **draṣyati** (future), **drśyate** (passive), **drṣta**, **-drṣya** (p.p.p.), **drṣtā** (periphrastic future), **draṣṭavya**, **darśanīya**, **drśya** (gerundive), **dadarśa** (perfect), **draṣṭum** (infinitive), **darśayati** (causative), **didrṣate** (desirative), **adrākṣīt** (aorist)

द्विष्

√dviṣ (2U) **dveṣti**, **dviṣte** (pres. indic.) he hates, **dviṣtā** (gerund), **dveṣyati** (future), **dviṣyate** (passive), **dviṣta**, **-dviṣya** (p.p.p.), **dviṣyste** (periphrastic future), **dveṣanīya**, **dveṣya** (gerundive), **didveṣa** (perfect), **dveṣṭum** (infinitive), **dveṣayati** (causative), **didvikṣati** (desirative), **advikṣat** (aorist)

धा

√dhā (3U) **dadhāti**, **dhatte** (pres. indic.) he places, **dhītvā**, **hitvā** (gerund), **dhāsyati** (future), **dhīyate** (passive), **hita**, **-dhāya** (p.p.p.), **dhātā** (periphrastic future), **dhātavya**, **dhānīya**, **dheya** (gerundive), **dadhau** (perfect), **dhātum** (infinitive), **dhāpayati** (causative), **dhitsati** (desirative), **adhāt** (aorist)

धृ

√**dhṛ** (1U) **dharati -te** (pres. indic.) he holds, **dhṛtvā** (gerund), **dhariṣyati** (future), **dhriyate** (passive), **dhṛta, -dhṛtya** (p.p.p.), **dhartā** (periphrastic future), **dhāraṇīya, dhartavya, dhārya** (gerundive), **dadhāra** (perfect), **dhartum** (infinitive), **dhārayati** (causative), **didhariṣati** (desirative), **adhārṣīt** (aorist)

नन्द्

√**nand** (1P) **nandati** (pres. indic.) he exults, rejoices, **nandiṣyati** (future), **nandyate** (passive), **nandita, -nandya** (p.p.p.), **nanditā** (periphrastic future), **nandaniya, nandya** (gerundive), **nananda** (perfect), **nanditum** (infinitive), **nandayati** (causative), **ninandiṣati** (desirative), **anandīt** (aorist)

नी

√**nī** (1U) **nayati -te** (pres. indic.) he leads, **nītvā** (gerund), **neṣyati** (future), **nīyate** (passive), **nīta, -nīya** (p.p.p.), **netā** (periphrastic future), **nayaniya, netavya, neya** (gerundive), **nināya** (perfect), **netum** (infinitive), **nāyayati** (causative), **niniṣati** (desirative), **anaiṣīt** (aorist)

पठ्

√**paṭh** (1P) **paṭhati** (pres. indic.) he reads, **paṭhitvā** (gerund), **paṭhiṣyati** (future), **paṭhyate** (passive), **paṭhita, -paṭhya** (p.p.p.), **paṭhitā** (periphrastic future), **paṭhitavya, paṭhaniya, pāṭhya** (gerundive), **papāṭha** (perfect), **paṭhitum** (infinitive), **pāṭhayati** (causative), **pipaṭhiṣati** (desirative), **aphāṭhīt** (aorist)

पद्

√pad (4Ā) padyate (pres. indict.) he goes, attains, **pattvā** (gerund), **patsyate** (future), **padyate** (passive), **panna**, **-padya** (p.p.p.), **paṭitā** (periphrastic future), **pādaṇīya**, **pattavya**, **pādyā** (gerundive), **pede** (perfect), **pattum** (infinitive), **pādayati** (causative), **pitsate** (desirative), **apatta** (aorist)

पश्

√paś (1P) paśyati (pres. indict.) he sees

पा

√pā (1P) pibati (pres. indict.) he drinks, **pītvā** (gerund), **pāsyati** (future), **pīyate** (passive), **pīna**, **-pīya** (p.p.p.), **pātā** (periphrastic future), **pāṇīya**, **pātavya**, **peya** (gerundive), **papau** (perfect), **pātum** (infinitive), **pāyayati** (causative), **pipāsati** (desirative), **apāt** (aorist)

प्रछ्

√prach (6P) pr̥cchati (pres. indict.) he asks, **pr̥ṣtvā** (gerund), **prak̥syati** (future), **pr̥cchyate** (passive), **pr̥ṣta**, **-pr̥cchya** (p.p.p.), **praṣtā** (periphrastic future), **praṣtavya**, **pr̥cchya** (gerundive), **papraccha** (perfect), **praṣtum** (infinitive), **pracchayati** (causative), **pip̥rcchiṣati** (desirative), **apr̥kṣīt** (aorist)

बुध्

√**budh** (1U) **bodhati -te** (pres. indic.) he knows, **buddhvā** (gerund), **bodhiṣyati** (future), **bhudyate** (passive), **buddha, -budhya** (p.p.p.), **bodhitā** (periphrastic future), **bodhaniya, bodhitavya, bodhya** (gerundive), **bubodha** (perfect), **bodhitum** (infinitive), **bodhayati** (causative), **bubodhiṣati** (desirative), **abhodīt** (aorist)

ब्रू

√**brū** (2U) **bravīti, brūte** (pres. indic.) he speaks

भाष्

√**bhāṣ** (1Ā) **bhāṣate** (pres. indic.) he speaks, **bhāṣitvā** (gerund), **bhāṣiṣyate** (future), **bhāṣyate** (passive), **bhāṣita, -bhāṣya** (p.p.p.), **bhāṣitā** (periphrastic future), **bhāṣitavya, bhāṣaṇīya, bhāṣya** (gerundive), **babhāṣe** (perfect), **bhāṣitum** (infinitive), **bhāṣayati** (causative), **bibhāṣiṣate** (desirative), **abhāṣiṣta** (aorist)

भू

√**bhū** (1P) **bhavati** (pres. indic.) he is, **bhūtvā** (gerund), **bhaviṣyati** (future), **bhūyate** (passive), **bhūta, -bhūya** (p.p.p.), **bhavitā** (periphrastic future), **bhavaniya, bhavitavya, bhāvya** (gerundive), **babhūva** (perfect), **bhavitum** (infinitive), **bhāvayati** (causative), **bubhūṣati** (desirative), **abhūt** (aorist)

मन्

√**man** (4Ā) **manyate** (pres. indict.) he thinks, **manitvā**, **matvā** (gerund), **mam̐syate** (future), **manyate** (passive), **mata**, **-manya**, **-matya** (p.p.p.), **mantā** (periphrasic future), **mantavya**, **mānaniya**, **mānya** (gerundive), **mene** (perfect), **manitum**, **mantum** (infinitive), **mānayati** (causative), **mimam̐sate** (desirative), **amam̐sta**, **amata** (aorist)

मुच्

√**muc** (6U) **muñcati -te** (pres. indict.) he releases, liberates, **muktvā** (gerund), **mokṣyati** (future), **mucyate** (passive), **mukta**, **-mucya** (p.p.p.), **moktā** (periphrasic future), **mocaniya**, **moktavya**, **mocya** (gerundive), **mumoca** (perfect), **moktum** (infinitive), **mocayati** (causative), **mumukṣati** (desirative), **amucat** (aorist)

युज्

√**yuj** (7U) **yunakti**, **yuñkte** (pres. indict.) he unites, **yuktvā** (gerund), **yokṣyati** (future), **yujyate** (passive), **yukta**, **-yujya** (p.p.p.), **yoktā** (periphrasic future), **yoktavya**, **yojaniya**, **yojya** (gerundive), **yuyoja** (perfect), **yoktum** (infinitive), **yojayati** (causative), **yuyukṣati** (desirative), **ayujat** (aorist)

रम्

√**ram** (1Ā) **ramate** (pres. indict.) he enjoys, **rantvā**, **ratvā** (gerund), **ram̐syate** (future), **ramyate** (passive), **rata**, **-ramya**, **-ratya** (p.p.p.), **rantā** (periphrasic future), **ramañiya**, **rantavya**, **ramya** (gerundive), **reme** (perfect), **rantum** (infinitive), **ramayati** (causative), **riram̐sate** (desirative), **aram̐sta** (aorist)

रुध्

√**rudh** (7U) **ruṇaddhi**, **rundhe** (pres. indict.) he blocks, opposes, **ruddhvā** (gerund), **rotsyati** (future), **rudhyate** (passive), **ruddha**, **-rudhya** (p.p.p.), **roddhā** (periphrasic future), **rodhya** (gerundive), **rurodha** (perfect), **roddhum** (infinitive), **rodhayati** (causative), **rurutsati** (desirative), **arudhat** (aorist)

लभ्

√**labh** (1Ā) **labhate** (pres. indict.) he obtains, **labdhvā** (gerund), **lapsyate** (future), **labhyate** (passive), **labdha**, **-labhya** (p.p.p.), **labdhā** (periphrasic future), **labhya**, **labdhavya**, **labhaniya** (gerundive), **lebhe** (perfect), **labdhum** (infinitive), **labhayati** (causative), **lipsate** (desirative), **alabdha** (aorist)

वच्

√**vac** (2P) **vakti** (pres. indict.) he says, **uktvā** (gerund), **vakṣyati** (future), **ucyate** (passive), **ukta**, **-ucya** (p.p.p.), **vaktā**, **vācayitā** (periphrasic future), **vācanīya**, **vaktavya**, **vācya** (gerundive), **uvāca** (perfect), **vaktum** (infinitive), **vācayati** (causative), **vivakṣati** (desirative), **avocat** (aorist)

वद्

√**vad** (1P) **vadati** (pres. indict.) he speaks, **uditvā** (gerund), **vadiṣyati** (future), **udyate** (passive), **udita**, **-udya** (p.p.p.), **vaditā** (periphrasic future), **vaditavya**, **vādaniya**, **vadya** (gerundive), **uvāda** (perfect), **vaditum** (infinitive), **vādayati** (causative), **vivadiṣati** (desirative), **avādīt** (aorist)

वस्

√**vas** (1P) **vasati** (pres. indict.) he lives,
uṣitvā (gerund), **vatsyati** (future), **uṣyate**
 (passive), **uṣita**, **-uṣya** (p.p.p.), **vastā**
 (periphrastic future), **vastavya**, **vāsaniya**
vāsyā (gerundive), **uvāsa** (perfect), **vas(i)tum**
 (infinitive), **vāsayati** (causative), **vivatsati**
 (desirative), **avātsīt** (aorist)

विज्

√**vij** (6Ā) **vijate** (pres. indict.) he fears,
vijiṣyati (future), **vijyate** (passive), **vigna**, **-vijya**
 (p.p.p.), **vijitā** (periphrastic future), **vivije**
 (perfect), **vijitum** (infinitive), **vejayati** (causative),
vivijiṣati (desirative), **avijit** (aorist)

विद्

√**vid** (4Ā) **vidyate** (pres. indict.) he is,
vetsyate (future), **vidyate** (passive), **vitta**, **-vidya**
 (p.p.p.), **veptā** (periphrastic future), **vivide**
 (perfect), **vivitsate** (desirative), **avitta** (aorist)

विश्

√**viś** (6P) **viśati** (pres. indict.) he enters
viṣtvā (gerund), **vekṣyati** (future), **viśyate**
 (passive), **viṣta**, **-viśya** (p.p.p.), **veṣtā**
 (periphrastic future), **veśaniya**, **veṣavya**,
veśya (gerundive), **viveśa** (perfect), **veṣtum**
 (infinitive), **veśayati** (causative), **vivikṣati**
 (desirative), **avikṣat** (aorist)

वृत्

√vrt (1Ā) **vartate** (pres. indic.) he is,
vṛttvā (gerund), **vartiṣyate** (future), **vṛtyate**
 (passive), **vṛtta**, **-vṛtya** (p.p.p.), **vartitā**
 (periphrastic future), **vartaniya**, **vartitavya**,
vartya (gerundive), **vavarta** (perfect),
vartitum (infinitive), **vartayati** (causative),
vivartiṣate (desirative), **avṛtat** (aorist)

व्रज्

√vraj (1P) **vrajati** (pres. indic.) he goes, he
 walks, **vrajitvā** (gerund), **vrajiṣyati** (future),
vrajjate (passive), **vrajita**, **-vrajya** (p.p.p.),
vrajitā (periphrastic future), **vrajya**
 (gerundive), **vavrāja** (perfect), **vrajitum**
 (infinitive), **vṛājayati** (causative), **vivrajiṣati**
 (desirative), **avrājīt** (aorist)

शक्

√śak (5P) **śaknoti** (pres. indic.) he is able,
śaktvā (gerund), **śakiṣyati**, **śakṣyati** (future),
śakyate (passive), **śakita**, **śakta**, **-śakya**
 (p.p.p.), **śaktā** (periphrastic future), **śakya**
 (gerundive), **śaśāka** (perfect) **śakitum**,
śaktum (infinitive), **śākayati** (causative),
śikṣati (desirative), **aśakat** (aorist)

शुभ्

√śubh (1Ā) **śobhate** (pres. indic.) he shines,
śobhitvā (gerund), **śobhiṣyati** (future),
śobhita, **subhita** (p.p.p.), **śobhitā**
 (periphrastic future), **śobhaniya** (gerundive),
śuśobha (perfect), **śobhitum** (infinitive),
śobhayati (causative), **śuśobhiṣate**
 (desirative), **aśuṣat** (aorist)

श्रु

√śru (5P) śṛṇoti (pres. indic.) he hears,
 śrutvā (gerund), śroṣyati (future), śrūyate
 (passive), śruta, -śrutya (p.p.p.), śrotā
 (periphrastic future), śravaṇīya, śrotavya,
 śravya (gerundive), śuśrāva (perfect),
 śrotum (infinitive), śrāvayati (causative),
 śuśrūṣate (desirative), aśrauṣīt (aorist)

सु

√su (5U) sunoti, sunute (pres. indic.) he
 presses, sutvā (gerund), soṣyati (future),
 sūyate (passive), suta, -suya (p.p.p.), sotā
 (periphrastic future), sotavya (gerundive),
 susāva (perfect), sotum (infinitive), sāwayati
 (causative), susūṣati (desirative), asauṣīt
 (aorist)

सृज्

√sṛj (6P) sṛjati (pres. indic.) he creates,
 emits, sṛṣtvā (gerund), sṛakṣyati (future),
 sṛjyate (passive), sṛṣṭa, -sṛjya (p.p.p.),
 sṛaṣṭā (periphrastic future), sṛaṣṭavya, sarjya
 (gerundive), sasarja (perfect), sṛaṣṭum
 (infinitive), sarjayati (causative), sisṛkṣati
 (desirative), asrākṣīt (aorist)

सेव्

√sev (1Ā) sevate (pres. indic.) he serves,
 sevitvā (gerund), seviṣyate (future), sevyate
 (passive), sevitā, -sevyā (p.p.p.), sevaniya,
 sevitavya, sevyā (gerundive), siṣeve (perfect),
 sevitum (infinitive), sevayati (causative),
 siseviṣate (desirative), aseviṣṭa (aorist)

स्था

√**sthā** (1P) **tiṣṭhati** (pres. indic.) he stands, **sthitvā** (gerund), **sthāsyati** (future), **sthīyate** (passive), **sthita**, **-sthāya** (p.p.p.), **sthātā** (periphrasic future), **sthātavya**, **stheya** (gerundive), **tasthau** (perfect), **sthātum** (infinitive), **sthāpayati** (causative), **tiṣṭhāsatī** (desirative), **asthāt** (aorist)

स्मि

√**smi** (1Ā) **smayate** (pres. indic.) he smiles, **smitvā** (gerund), **smesyate** (future), **smīyate** (passive), **smita**, **-smitya**, **-smayitya** (p.p.p.), **smetā** (periphrasic future), **smayaniya**, **smetavya**, **smāya** (gerundive), **siṣmiye** (perfect), **smetum** (infinitive), **smāyayati** (causative), **sismayīṣate** (desirative), **asmeṣṭa** (aorist)

स्मृ

√**smṛ** (1P) **smarati** (pres. indic.) he remembers, **smṛtvā** (gerund), **smariṣyati** (future), **smaryate** (passive), **smṛta**, **-smṛtya** (p.p.p.), **smartā** (periphrasic future), **smaraṇīya**, **smartavya**, **smarya** (gerundive), **sasmāra** (perfect), **smartum** (infinitive), **smārayati** (causative), **susmūrṣate** (desirative), **asmārṣite** (aorist)

हन्

√**han** (2P) **hanti** (pres. indic.) he kills, **hatvā** (gerund), **haniṣyati** (future), **hanyate** (passive), **hata**, **-hanya**, **-hatya** (p.p.p.), **hantā** (periphrasic future), **hantavya** (gerundive), **jaghāna** (perfect), **hantum** (infinitive), **ghātayati** (causative), **jighāṃsati** (desirative), **avadhīt** (aorist)

हस्

√**has** (1P) **hasati** (pres. indict.) he laughs,
hasitvā (gerund), **hasiṣyati** (future), **hasyate**
 (passive), **hasita**, **-hasya** (p.p.p.), **hasitā**
 (periphrastic future), **hasaniya**, **hasitavya**,
hāsyā (gerundive), **janāsa** (perfect), **hasitum**
 (infinitive), **hāsayati** (causative), **jīhasiṣati**
 (desirative), **ahasit** (aorist)

हा

√**hā** (3P) **jahāti** (pres. indict.) he abandons,
hitvā (gerund), **hāsyati** (future), **hīyate**
 (passive), **hīna**, **-haya** (p.p.p.), **hātā**
 (periphrastic future), **hātavya**, **heya**
 (gerundive), **jahau** (perfect), **hātum**
 (infinitive), **hāpayati** (causative), **jīhāsati**
 (desirative), **ahā(sī)t** (aorist)

हु

√**hu** (3P) **juhōti** (pres. indict.) he offers,
hutvā (gerund), **hoṣyati** (future), **hūyate**
 (passive), **huta**, **-hūya** (p.p.p.), **hotā**
 (periphrastic future), **hotavya**, **havya**
 (gerundive), **juhāva** (perfect), **hotum**
 (infinitive), **hāvayati** (causative), **juhūṣati**
 (desirative), **ahauṣit** (aorist)

हृ

√**hr̥** (1U) **harati-te** (pres. indict.) he takes,
hṛtvā (gerund), **hariṣyati** (future), **hriyate**
 (passive), **hṛta**, **-hṛtya** (p.p.p.), **hartā**
 (periphrastic future), **haraniya**, **hartatya**,
hārya (gerundive), **jahāra** (perfect), **hartum**
 (infinitive), **hārayati** (causative), **jīhīṣati**
 (desirative), **ahārṣit** (aorist)

VERB CLASSES

CLASS 1

Root: $\sqrt{\text{bhū}}$ 'be' Present stem: **bhava**

Parasmaipada

Ātmanepada

Present

| | | | | | |
|----------------|------------------|-----------------|----------------|------------------|------------------|
| bhavati | bhavataḥ | bhavanti | bhavate | bhavete | bhavante |
| bhavasi | bhavathaḥ | bhavatha | bhāvase | bhavethe | bhavadhve |
| bhavāmi | bhavāvaḥ | bhavāmaḥ | bhave | bhavāvahe | bhavāmahe |

Imperfect

| | | | | | |
|----------------|------------------|-----------------|-------------------|-------------------|--------------------|
| abhavat | abhavatām | abHAVAN | abhavata | abHAVETĀM | abHAVANTA |
| abhavaḥ | abhavatam | abhavata | abhavathāḥ | abhavethām | abhavadhvam |
| abhavam | abhavāva | abhavāma | abhave | abhavāvahi | abhavāmahi |

Imperative

| | | | | | |
|----------------|-----------------|-----------------|-----------------|-------------------|-------------------|
| bhavatu | bhavatām | bHAVANTU | bhavatām | bHAVETĀM | bHAVANTĀM |
| bhava | bhavatam | bhavata | bhavasva | bhavethām | bhavadhvam |
| bhavāni | bhavāva | bhavāma | bhavai | bhavāvahai | bhavāmahai |

Optative

| | | | | | |
|-----------------|-----------------|-----------------|------------------|--------------------|-------------------|
| bhavet | bHAVETĀM | bHAVEYUḤ | bhaveta | bHAVEYĀTĀM | bHAVERAN |
| bhaveḥ | bhavetam | bhaveta | bhavethāḥ | bHAVEYĀTHĀM | bHAVEDHVAM |
| bhaveyam | bhaveva | bhavema | bhaveya | bhavevahi | bhavemahi |

CLASS 2

Root: $\sqrt{\text{ad}}$, 'eat' Present stem: **at**, **at**

| | Parasmaipada | | | Ātmanepada | | |
|---------------------|---------------------|---------------------|--------------------|------------------------|------------------------|--|
| Present | | | | | | |
| <u>atti</u> | attah | adanti | atte | adāte | adate | |
| <u>atsi</u> | atthaḥ | attha | atse | adāthe | addhve | |
| <u>admi</u> | advah | admah | ade | advahe | admahe | |
| Imperfect | | | | | | |
| <u>ādat</u> | āttām | ādan | ātta | ādātām | ādata | |
| <u>ādah</u> | āttam | ātta | ātthāḥ | ādāthām | āddhvam | |
| <u>ādam</u> | ādva | ādma | ādi | ādvahi | ādmahi | |
| Imperative | | | | | | |
| <u>attu</u> | attām | adantu | attām | adātām | adatām | |
| addhi | attam | atta | atsva | adāthām | addhvam | |
| <u>adāni</u> | <u>adāva</u> | <u>adāma</u> | <u>adai</u> | <u>adāvahai</u> | <u>adāmahai</u> | |
| Optative | | | | | | |
| adyāt | adyātām | adyuḥ | adīta | adiyātām | adīran | |
| adyāh | adyātam | adyāta | adīthāḥ | adiyāthām | adīdhvam | |
| adyām | adyāva | adyāma | adiya | adivahi | adīmahi | |

CLASS 3

Root: $\sqrt{\text{hu}}$, 'offer' Present stem: **juho, juhu**

Parasmaipada

Ātmanepada

Present

| | | | | | |
|---------------|-----------------|----------------|---------------|-----------------|-----------------|
| juhoti | juhutaḥ | juhuati | juhute | juhvāte | juhvate |
| juhoṣi | juhuthaḥ | juhutha | juhuṣe | juhvāthe | juhudhve |
| juhomi | juhuvah | juhumah | juhve | juhuvahē | juhumahē |

Imperfect

| | | | | | |
|-----------------|-----------------|-----------------|------------------|-------------------|-------------------|
| ajuhot | ajuhutām | ajuhavuh | ajuhuta | ajuhvātām | ajuhvata |
| ajuhoh | ajuhutam | ajuhuta | ajuhuthāḥ | ajuhvāthām | ajuhudhvam |
| ajuhavam | ajuhuva | ajuhuma | ajuhvi | ajuhuvahi | ajuhumahi |

Imperative

| | | | | | |
|-----------------|-----------------|-----------------|----------------|--------------------|--------------------|
| juhotu | juhutām | juhvatu | juhutām | juhvātām | juhvatām |
| juhudhi | juhutam | juhuta | juhuṣva | juhvāthām | juhudhvam |
| juhavāni | juhavāva | juhavāma | juhavai | juhavāvahai | juhavāmahai |

Optative

| | | | | | |
|----------------|------------------|-----------------|------------------|--------------------|-------------------|
| juhuyāt | juhuyātām | juhuyuh | juhvīta | juhvīyātām | juhvīran |
| juhuyah | juhuyātām | juhuyāta | juhvīthāḥ | juhvīyāthām | juhvidhvam |
| juhuyām | juhuyāva | juhuyāma | juhvīya | juhvīvahi | juhvīmahi |

CLASS 4

Root: √div ‘play’ Present stem: dīvya

| | Parasmaipada | | | Ātmanepada | | |
|------------|--------------|----------|------------|-------------|-------------|--|
| Present | | | | | | |
| dīvyati | dīvyataḥ | dīvyanti | dīvyate | dīvyete | dīvyante | |
| dīvyasi | dīvyathaḥ | dīvyatha | dīvyase | dīvyethe | dīvyadhve | |
| dīvyāmi | dīvyāvaḥ | dīvyāmaḥ | dīvye | dīvyāvahe | dīvyāmahe | |
| Imperfect | | | | | | |
| adīvyat | adīvyatām | adīvyan | adīvyata | adīvyetām | adīvyanta | |
| adīvyah | adīvyatam | adīvyata | adīvyathāḥ | adīvyethām | adīvyadhvam | |
| adīvyam | adīvyāva | adīvyāma | adīvye | adīvyāvahi | adīvyāmahi | |
| Imperative | | | | | | |
| dīvyatu | dīvyatām | dīvyantu | dīvyatām | dīvyetām | dīvyantām | |
| dīvya | dīvyatam | dīvyata | dīvyasva | dīvyethām | dīvyadhvam | |
| dīvyāni | dīvyāva | dīvyāma | dīvyai | dīvyāvahai | dīvyāmahai | |
| Optative | | | | | | |
| dīvyet | dīvyetām | dīvyeyuḥ | dīvyeta | dīvyeyātām | dīvyeran | |
| dīvyeh | dīvyetam | dīvyeta | dīvyethāḥ | dīvyeyāthām | dīvyedhvam | |
| dīvyeyam | dīvyeva | dīvyema | dīvyeya | dīvyevahi | dīvyemahi | |

CLASS 5

Root: $\sqrt{\text{su}}$, 'press' Present stem: suno, sunu

Parasmaipada

Ātmanepada

Present

| | | | | | |
|---------------|----------|----------|--------|----------|----------|
| <u>sunoti</u> | sunutaḥ | sunvanti | sunute | sunvāte | sunvate |
| <u>sunosi</u> | sunuthaḥ | sunutha | sunuṣe | sunvāthe | sunudhve |
| <u>sunomi</u> | sunuvaḥ | sunumaḥ | sunve | sunuvahe | sunumahe |

Imperfect

| | | | | | |
|-----------------|----------|---------|-----------|------------|------------|
| asunot | asunutām | asunvan | asunuta | asunvātām | asunvata |
| <u>asunoḥ</u> | asunutam | asunuta | asunuthāḥ | asunvāthām | asunudhvam |
| <u>asunavam</u> | asunuva | asunuma | asunvi | asunuvahi | asunumahi |

Imperative

| | | | | | |
|-----------------|-----------------|-----------------|----------------|--------------------|--------------------|
| <u>sunotu</u> | sunutām | sunvantu | sunutām | sunvātām | sunvatām |
| sunu | sunutam | sunuta | sunuṣva | sunvāthām | sunudhvam |
| <u>sunavāni</u> | <u>sunavāva</u> | <u>sunavāma</u> | <u>sunavai</u> | <u>sunavāvahai</u> | <u>sunavāmahai</u> |

Optative

| | | | | | |
|---------|-----------|----------|-----------|-------------|------------|
| sunuyāt | sunuyātām | sunuyuḥ | sunvīta | sunvīyātām | sunvīran |
| sunuyāḥ | sunuyātam | sunuyāta | sunvīthāḥ | sunvīyāthām | sunvīdhvam |
| sunuyām | sunuyāva | sunuyāma | sunvīya | sunvīvahi | sunvīmahi |

CLASS 6

Root: √tud ‘push’ Present stem: tuda

| | Parasmaipada | | | Ātmanepada | | |
|------------|--------------|---------|-----------|------------|------------|--|
| Present | | | | | | |
| tudati | tudataḥ | tudanti | tudate | tudete | tudante | |
| tudasi | tudathaḥ | tudatha | tudase | tudethe | tudadhve | |
| tudāmi | tudāvaḥ | tudāmaḥ | tude | tudāvahe | tudāmahe | |
| Imperfect | | | | | | |
| atudat | atudatām | atudan | atudata | atudetām | atudanta | |
| atudah | atudatam | atudata | atudathāḥ | atudethām | atudadhvam | |
| atudam | atudāva | atudāma | atude | atudāvahi | atudāmahi | |
| Imperative | | | | | | |
| tudatu | tudatām | tudantu | tudatām | tudetām | tudentām | |
| tuda | tudatam | tudata | tudasva | tudethām | tudadhvam | |
| tudāni | tudāva | tudāma | tudai | tudāvahai | tudāmahai | |
| Optative | | | | | | |
| tudet | tudetām | tudeyuḥ | tudeta | tudeyātām | tuderan | |
| tudeḥ | tudetam | tudeta | tudethāḥ | tudeyāthām | tudedhvam | |
| tudeyam | tudeva | tudema | tudeya | tudevahi | tudemahi | |

CLASS 7

Root: √*rudh*, 'block' Present stem: *ruṇadh*, *rundh*

Parasmaipada

Ātmanepada

Present

| | | | | | |
|-----------------|----------|-----------|---------|-----------|-----------|
| <u>ruṇaddhi</u> | runddhah | rundhanti | runddhe | rundhāte | rundhate |
| <u>ruṇatsi</u> | runddhah | runddha | runtse | rundhāthe | runddhve |
| <u>ruṇadhmi</u> | rundhvah | rundhmah | rundhe | rundhvahe | rundhmahe |

Imperfect

| | | | | | |
|------------------|-----------|----------|-----------|-------------|------------|
| <u>arunat</u> | arunddhām | arundhan | arunddha | arundhātām | arundhata |
| <u>arunat</u> | arunddham | arunddha | arunddhāḥ | arundhāthām | arunddhvam |
| <u>arunadham</u> | arundhva | arundhma | arundhi | arundhvahi | arundhmahi |

Imperative

| | | | | | |
|------------------|------------------|------------------|-----------------|---------------------|---------------------|
| <u>ruṇaddhu</u> | runddhām | rundhantu | runddhām | rundhātām | rundhatām |
| runddhi | runddham | runddha | runtsva | rundhāthām | runddhvam |
| <u>ruṇadhāni</u> | <u>ruṇadhāva</u> | <u>ruṇadhāma</u> | <u>ruṇadhāi</u> | <u>ruṇadhāvahai</u> | <u>ruṇadhāmahai</u> |

Optative

| | | | | | |
|----------|------------|-----------|------------|--------------|-------------|
| rundhyāt | rundhyātām | rundhyuh | rundhīta | rundhīyātām | rundhīran |
| rundhyāḥ | rundhyātām | rundhyāta | rundhīthāḥ | rundhīyāthām | rundhīdhvam |
| rundhyām | rundhyāva | rundhyāma | rundhīya | rundhīvahi | rundhīmahi |

CLASS 8

Root: √tan, ‘stretch’ Present stem: tano, tanu

| | Parasmaipada | | | Ātmanepada | | |
|-----------------|-----------------|-----------------|----------------|--------------------|--------------------|--|
| Present | | | | | | |
| <u>tanoti</u> | tanutaḥ | tanvanti | tanute | tanvāte | tanvate | |
| <u>tanosi</u> | tanuthaḥ | tanutha | tanuṣe | tanvāthe | tanudhve | |
| <u>tanomi</u> | tanuvaḥ | tanumaḥ | tanve | tanuvahe | tanumahe | |
| Imperfect | | | | | | |
| <u>atanot</u> | atanutām | atanvan | atanuta | atanvātām | atanvata | |
| <u>atanoh</u> | atanutam | atanuta | atanuthāḥ | atanvāthām | atanudhvam | |
| <u>atanavam</u> | atanuva | atanuma | atanvi | atanuvahi | atanumahi | |
| Imperative | | | | | | |
| <u>tanotu</u> | tanutām | tanvantu | tanutām | tanvātām | tanvatām | |
| tanu | tanutam | tanuta | tanuṣva | tanvāthām | tanudhvam | |
| <u>tanavāni</u> | <u>tanavāva</u> | <u>tanavāma</u> | <u>tanavai</u> | <u>tanavāvahai</u> | <u>tanavāmahai</u> | |
| Optative | | | | | | |
| tanuyāt | tanuyātām | tanuyuḥ | tanvīta | tanvīyātām | tanvīran | |
| tanuyāḥ | tanuyātam | tanuyāta | tanvīthāḥ | tanvīyāthām | tanvīdhvam | |
| tanuyām | tanuyāva | tanuyāma | tanvīya | tanvīvahi | tanvīmahi | |

CLASS 9

Root: $\sqrt{\text{krī}}$, 'buy' Present stem: krīṇā , krīṇī , krīṇ

Parasmaipada

Ātmanepada

Present

| | | | | | |
|----------------|-----------|----------|---------|-----------|-----------|
| <u>krīṇāti</u> | krīṇītaḥ | krīṇanti | krīṇīte | krīṇāte | krīṇate |
| <u>krīṇāsi</u> | krīṇīthaḥ | krīṇītha | krīṇīṣe | krīṇāthe | krīṇīdhve |
| <u>krīṇāmi</u> | krīṇīvaḥ | krīṇīmaḥ | krīṇe | krīṇīvāhe | krīṇīmahe |

Imperfect

| | | | | | |
|----------------|-----------|----------|------------|------------|-------------|
| <u>akrīṇāt</u> | akrīṇītām | akrīṇan | akrīṇīta | akrīṇātām | akrīṇata |
| <u>akrīṇāḥ</u> | akrīṇītam | akrīṇīta | akrīṇīthāḥ | akrīṇāthām | akrīṇīdhvam |
| <u>akrīṇām</u> | akrīṇīva | akrīṇīma | akrīṇī | akrīṇīvahi | akrīṇīmahi |

Imperative

| | | | | | |
|----------------|----------------|----------------|---------------|-------------------|-------------------|
| <u>krīṇātu</u> | krīṇītām | krīṇantu | krīṇītām | krīṇātām | krīṇatām |
| krīṇīhi | krīṇītam | krīṇīta | krīṇīṣva | krīṇāthām | krīṇīdhvam |
| <u>krīṇāni</u> | <u>krīṇāva</u> | <u>krīṇāma</u> | <u>krīṇai</u> | <u>krīṇāvahai</u> | <u>krīṇāmahai</u> |

Optative

| | | | | | |
|----------|------------|-----------|-----------|-------------|------------|
| krīṇīyāt | krīṇīyātām | krīṇīyuh | krīṇīta | krīṇīyātām | krīṇīran |
| krīṇīyāḥ | krīṇīyātam | krīṇīyāta | krīṇīthāḥ | krīṇīyāthām | krīṇīdhvam |
| krīṇīyām | krīṇīyāva | krīṇīyāma | krīṇīya | krīṇīvahi | krīṇīmahi |

CLASS 10

Root: $\sqrt{\text{cur}}$ 'steal' Present stem: coraya

| | Parasmaipada | | | Ātmanepada | | |
|------------|--------------|-----------|-------------|--------------|--------------|--|
| Present | | | | | | |
| corayati | corayataḥ | corayanti | corayate | corayete | corayante | |
| corayasi | corayathaḥ | corayatha | corayase | corayethe | corayadhve | |
| corayāmi | corayāvaḥ | corayāmaḥ | coraye | corayāvahe | corayāmahe | |
| Imperfect | | | | | | |
| acorayat | acorayatām | acorayan | acorayata | acorayetām | acorayanta | |
| acorayaḥ | acorayatam | acorayata | acorayathāḥ | acorayethām | acorayadhvam | |
| acorayam | acorayāva | acorayāma | acoraye | acorayāvahi | acorayāmahi | |
| Imperative | | | | | | |
| corayatu | corayatām | corayantu | corayatām | corayetām | corayantām | |
| coraya | corayatam | corayata | corayasva | corayethām | corayadhvam | |
| corayāni | corayāva | corayāma | corayai | corayāvahai | corayāmahai | |
| Optative | | | | | | |
| corayet | corayetām | corayeyuḥ | corayeta | corayeyātām | corayeran | |
| corayeh | corayetam | corayeta | corayethāḥ | corayeyāthām | corayedhvam | |
| corayeyam | corayeva | corayema | corayeya | corayevahi | corayemahi | |

VERB ENDINGS
CLASSES 1, 4, 6, 10

| | Parasmaipada | | | Ātmanepada | | |
|------------|--------------|-------|-------|------------|---------|--|
| Present | | | | | | |
| ति | तस् | अन्ति | ते | इते | अन्ते | |
| सि | थस् | थ | से | इथे | ध्वे | |
| मि | वस् | मस् | इ | वहे | महे | |
| Imperfect | | | | | | |
| त् | ताम् | अन् | त | इताम् | अन्त | |
| स् | तम् | त | थाः | इथाम् | ध्वम् | |
| अम् | व | म | इ | वहि | महि | |
| Imperative | | | | | | |
| तु | ताम् | अन्तु | ताम् | इताम् | अन्ताम् | |
| - | तम् | त | स्व | इथाम् | ध्वम् | |
| आनि | आव | आम | ऐ | आवहै | आमहै | |
| Optative | | | | | | |
| ईत् | ईताम् | ईयुस् | ईत | ईयाताम् | ईरन् | |
| ईस् | ईतम् | ईत | ईथास् | ईयाथाम् | ईध्वम् | |
| ईयम् | ईव | ईम | ईय | ईवहि | ईमहि | |

VERB ENDINGS
CLASSES 2, 3, 5, 7, 8, 9

| | Parasmaipada | | | Ātmanepada | | |
|------------|--------------|-------|-------|------------|--------|--|
| Present | | | | | | |
| ति | तस् | अन्ति | ते | आते | अते | |
| सि | थस् | थ | से | आथे | ध्वे | |
| मि | वस् | मस् | ए | वहे | महे | |
| Imperfect | | | | | | |
| त् | ताम् | अन् | त | आताम् | अत | |
| स् | तम् | त | थास् | आथाम् | ध्वम् | |
| अम् | व | म | इ | वहि | महि | |
| Imperative | | | | | | |
| तु | ताम् | अन्तु | ताम् | आताम् | अताम् | |
| हि | तम् | त | स्व | आथाम् | ध्वम् | |
| आनि | आव | आम | ऐ | आवहै | आमहै | |
| Optative | | | | | | |
| यात् | याताम् | युस् | ईत | ईयाताम् | ईरन् | |
| यास् | यअतम् | यात | ईथास् | ईयाथाम् | ईध्वम् | |
| याम् | याव | याम | ईय | ईवहि | ईमहि | |

The present indicative **ātmanepada** endings for classes 2, 3, 5, 7, 8, and 9:

| | | | |
|----------|----|-----|------|
| prathama | ते | आते | अते |
| madhyama | से | आथे | ध्वे |
| uttama | ए | वहे | महे |

Root: $\sqrt{\text{tan}}$ Class 8 (stretch) Present Indicative **ātmanepada**

| | | | |
|----------|--------------------------------------|---|---|
| prathama | तनुते tanute tanu+te | तन्वाते tanvāte tanu+āte | तन्वते tanvate tanu+ate |
| madhyama | तनुषे tanuṣe tanu+se | तन्वाथे tanvāthe tanu+āthe | तनुध्वे tanudhve tanu+dhve |
| uttama | तन्वे tanve tanu+e eka | तनुवहे tanuvahe tanu+vahe dvi | तनुमहे tanumahe tanu+mah bahu |

Notice that all forms are weak. Notice that the third person plural has no **n** (ate rather than ante). Notice also that the second and third person dual are slightly different than classes 1, 4, 6, and 10.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

| | | | |
|----------|------|-------|-------|
| prathama | त | आताम् | अत |
| madhyama | धास् | आथाम् | ध्वम् |
| uttama | इ | वहि | महि |

Root: √tan Class 8 (stretch) Imperfect ātmanepada

| | | | |
|----------|-------------------------------------|--|---|
| prathama | अतनुत atanuta a+tanu+ta | अतन्वाताम् atanvātām a+tanu+ātām | अतन्वत atanvata a+tanu+ata |
| madhyama | अतनुथाः atanuthāḥ a+tanu+thās | अतन्वाथाम् atanvāthām a+tanu+āthām | अतनुध्वम् atanudhvam a+tanu+dhvam |
| uttama | अतन्वि atanvi a+tanu+i eka | अतनुवहि atanuvahi a+tanu+vahi dvi | अतनुमहि atanumahi a+tanu+mahi bahu |

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

| | | | |
|----------|------|-------|-------|
| prathama | त | आताम् | अत |
| madhyama | धास् | आथाम् | ध्वम् |
| uttama | इ | वहि | महि |

Root: $\sqrt{\text{tan}}$ Class 8 (stretch) Imperfect *ātmanepada*

| | | | |
|----------|--------------------------|----------------------------|----------------------------|
| prathama | अतनुत | अतन्वाताम् | अतन्वत |
| | atanuta a+tanu+ta | atanvātām a+tanu+ātām | atanvata a+tanu+ata |
| madhyama | अतनुथाः | अतन्वाथाम् | अतनुध्वम् |
| | atanuthāḥ a+tanu+thās | atanvāthām a+tanu+āthām | atanudhvam a+tanu+dhvam |
| uttama | अतन्वि | अतनुवहि | अतनुमहि |
| | atanvi a+tanu+i | atanuvahi a+tanu+vahi | atanumahi a+tanu+mahi |
| | eka | dvi | bahu |

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

Root: √kr 8P (do) Present Indicative parasmaipada

| | | | |
|----------|---------------|------------|------------|
| prathama | करोति | कुरुतः | कुर्वन्ति |
| | <u>karoti</u> | kurutah | kurvanti |
| | kar+o+ti | kur+u+tas | kur+v+anti |
| madhyama | करोषि | कुरुथः | कुरुथ |
| | <u>karosi</u> | kuruthah | kurutha |
| | kar+o+si | kur+u+thas | kur+u+tha |
| uttama | करोमि | कुर्वः | कुर्मः |
| | <u>karomi</u> | kurvah | kurmah |
| | kar+o+mi | kur-u+vas | kur-u+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Root: √kr 8P (do) Imperfect parasmaipada

| | | | |
|----------|-----------------|-------------|------------|
| prathama | अकरोत् | अकुरुताम् | अकुर्वन् |
| | <u>akarot</u> | akurutām | akurvan |
| | a+kar+o+t | a+kur+u+tām | a+kur+u+an |
| madhyama | अकरोः | अकुरुतम् | अकुरुत |
| | <u>akaroh</u> | akurutam | akuruta |
| | a+kar+o+s | a+kur+u+tam | a+kur+u+ta |
| uttama | अकरवम् | अकुर्व | अकुर्म |
| | <u>akaravam</u> | akurva | akurma |
| | a+kar+o+am | a+kur+va | a+kur+ma |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Root: √kr 8P (do) Present Indicative parasmaipada

| | | | |
|----------|---------------|------------|------------|
| prathama | करोति | कुरुतः | कुर्वन्ति |
| | <u>karoti</u> | kurutaḥ | kurvanti |
| | kar+o+ti | kur+u+tas | kur+v+anti |
| madhyama | करोषि | कुरुथः | कुरुथ |
| | <u>karosi</u> | kuruthaḥ | kurutha |
| | kar+o+si | kur+u+thas | kur+u+tha |
| uttama | करोमि | कुर्वः | कुर्मः |
| | <u>karomi</u> | kurvaḥ | kurmaḥ |
| | kar+o+mi | kur-u+vas | kur-u+mas |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

Root: √kr 8P (do) Imperfect parasmaipada

| | | | |
|----------|-----------------|-------------|------------|
| prathama | अकरोत् | अकुरुताम् | अकुर्वन् |
| | <u>akarot</u> | akurutām | akurvan |
| | a+kar+o+t | a+kur+u+tām | a+kur+u+an |
| madhyama | अकरोः | अकुरुतम् | अकुरुत |
| | <u>akaroḥ</u> | akurutam | akuruta |
| | a+kar+o+s | a+kur+u+tam | a+kur+u+ta |
| uttama | अकरवम् | अकुर्व | अकुर्म |
| | <u>akaravam</u> | akurva | akurma |
| | a+kar+o+am | a+kur+va | a+kur+ma |
| | _____ | _____ | _____ |
| | eka | dvi | bahu |

VOCABULARY

| | | |
|-----------|-------------------|----------------------------|
| अग्निः | agniḥ (mas.) | fire |
| अङ्गं | aṅgam (n.) | limb |
| अङ्गिरस् | aṅgiras (mas.) | Aṅgiras (a ṛṣi) |
| अति | ati (prefix) | across, beyond, surpassing |
| अतिथिः | atithiḥ (mas.) | guest |
| अतीव | atīva (ind.) | very |
| अत्र | atra (ind.) | here |
| अद् | √ad (2P) atti | he eats |
| अधि | adhi (prefix) | above, over, on |
| अनु | anu (prefix) | after, following |
| अन्तर् | antar (prefix) | within, between |
| अन्य | anya (mfn adj.) | other |
| अप | apa (prefix) | away, off |
| अपि | api (prefix) | on, close on |
| अपि | api (ind.) | also, too |
| अभि | abhi (prefix) | to, against |
| अभिस्नेहः | abhisnehaḥ (mas.) | undue fondness, attraction |
| अमृतम् | amṛtam (n.) | immortality |
| अयम् | ayam (mas. pro.) | this |
| अर्जुनः | arjunah (mas.) | Arjuna |

VOCABULARY

| | | |
|-----------|-------------------|-------------------------------|
| अग्निः | agniḥ (mas.) | fire |
| अङ्गं | aṅgam (n.) | limb |
| अङ्गिरस् | aṅgiras (mas.) | Aṅgiras (a ṛṣi) |
| अति | ati (prefix) | across, beyond, surpassing |
| अतिथिः | atithiḥ (mas.) | guest |
| अतीव | atīva (ind.) | very |
| अत्र | atra (ind.) | here |
| अद् | √ad (2P) atti | he eats |
| अधि | adhi (prefix) | above, over, on |
| अनु | anu (prefix) | after, following |
| अन्तर् | antar (prefix) | within, between |
| अन्य | anya (mfn adj.) | other |
| अप | apa (prefix) | away, off |
| अपि | api (prefix) | on, close on |
| अपि | api (ind.) | also, too |
| अभि | abhi (prefix) | to, against |
| अभिस्नेहः | abhisnehaḥ (mas.) | undue fondness, attraction |
| अमृतम् | amṛtam (n.) | immortality |
| अयम् | ayam (mas. pro.) | this |
| अर्जुनः | arjunah (mas.) | Arjuna |

| | | |
|----------|------------------------|------------------------|
| अर्थः | arthah (mas.) | object, purpose |
| अर्ह | √arh (1P) arhati | he is worthy |
| अल्प | alpa mf(ā)n (adj.) | little |
| अव | ava (prefix) | down, away, off |
| अव गम् | ava + √gam avagacchati | he understands |
| अविद्या | avidyā (fem.) | ignorance |
| अश्वः | aśvah (mas.) | horse |
| अश्वकः | aśvakaḥ (mas.) | colt |
| अष्ट | aṣṭa | eight |
| अष्टम | aṣṭama mf(ī)n (adj.) | eighth |
| अस् | √as (2P) asti | he, she, it is |
| असिद्धिः | asiddhiḥ (mas.) | failure |
| अस्मद् | asmad (pro.) | we (used in compounds) |
| अहिंसा | ahiṃsā (fem.) | non-injury |
| अहो | aho (ind.) | aha, hey! |
| आ | ā (prefix) | back, return |
| आ गम् | ā + √gam āgacchati | he comes |
| आ नी | ā + √nī ānayati | he brings |
| आचार्यः | ācāryaḥ (mas.) | teacher |
| आत्मन् | ātman (mas.) | Self |
| आदित्यः | ādityaḥ (mas.) | sun |

| | | |
|------------|------------------------|-------------------------------|
| आदित्यवत् | ādityavat (adv.) | like the sun |
| आनन्दः | ānandaḥ (mas.) | joy, bliss |
| आप् | √āp (5P) āpnoti | he obtains |
| आस् | √ās (2Ā) āste | he sits |
| इ | √i (2P) eti | he goes |
| इति | iti (ind.) | (end of quote) |
| इदम् | idam (n. pro.) | this |
| इन्द्रियम् | indriyam (n.) | sense |
| इयम् | iyam (fem. pro.) | this |
| इव | iva (ind.) | as if, like |
| इष् | √iṣ (6P) icchati | he wishes, desires |
| इह | iha (ind.) | here, in this world |
| उद् | ud (prefix) | up, up out |
| उद् भू | ud + √bhū udbhavati | he is born |
| उद् स्था | ud + √sthā uttiṣṭhati | he stands up |
| उप | upa (prefix) | towards |
| उप गम् | upa + √gam upagacchati | he goes toward, approaches |
| उभ | ubha (mfn adj.) | both (used in the dual) |
| ऋषिः | rṣiḥ (mas.) | seer, sage |
| एक | eka | one |
| एतद् | etad (mfn pro.) | this |

| | | |
|---------|----------------------|--------------------------------|
| एन | ena (pro.) | this |
| एव | eva (ind.) | only, ever |
| एवम् | evam (ind.) | thus, in this way |
| क | ka (mas.pro.) | who, what |
| कथम् | katham (ind.) | how |
| कथा | kathā (fem.) | story |
| कदा | kadā (ind.) | when |
| कन्या | kanyā (fem.) | girl |
| करणम् | karaṇam (n.) | means of action, instrument |
| कर्तृ | karṭṛ (mas.) | maker, doer |
| कर्त्री | kartrī (fem.) | maker, doer |
| कर्मन् | karman (n.) | action |
| कलिलः | kalilah (mas.) | mire, thicket |
| कविः | kaviḥ (mas.) | poet |
| का | kā (fem. pro.) | who, what |
| कामः | kāmaḥ (mas.) | desire |
| काव्यम् | kāvyam (n.) | poetry |
| किम् | kim (n. pro.) | what, how, why |
| कीर्तिः | kīrtiḥ (fem.) | glory, fame |
| कुत्र | kutra (ind.) | where |
| कुपित | kupita mf(ā)n (adj.) | angry |

| | | |
|---------|----------------------------|---------------------------------|
| कुलम् | kulam (n.) | family |
| कूर्मः | kūрмаḥ (mas.) | tortoise, turtle |
| कृ | √kr (8U) karoti, kurute | he makes, does, performs |
| कृष्णः | kṛṣṇaḥ (mas.) mf(ā)n adj. | Kṛṣṇa, black |
| कौशलम् | kauśalam (n.) | skill, good fortune, prosperity |
| क्री | √krī (9U) krīṇāti, krīṇīte | he buys, purchases |
| क्रोधः | krodhaḥ (mas.) | anger |
| क्षेमः | kṣemaḥ (mas.) | security, prosperity |
| गजः | gajaḥ (mas.) | elephant |
| गम् | √gam (1P) gacchati | he goes |
| गुणः | guṇaḥ (mas.) | quality, attribute, strand |
| गुप् | √gup (1P) gopāyati | he protects |
| गुरुः | guruḥ (mas.) mf(vī)n adj. | teacher, heavy |
| गृहम् | gṛham (n.) | house |
| गै | √gai (1P) gāyati | he sings |
| गो | go (mas.) | bull |
| गो | go (fem.) | cow |
| ग्रामः | grāmaḥ (mas.) | village |
| च | ca (ind.) | and |
| चक्षुस् | cakṣus (n.) | eye |

| | | |
|----------|---------------------------|--|
| चतुर् | catur | four |
| चतुर्थ | caturtha mf(ī)n (adj.) | fourth |
| चन | cana (ind.) | (marks indefinite after ka, etc.) |
| चन्द्रः | candraḥ (mas.) | moon |
| चिन्त् | √cint (10U) cintayati -te | he thinks |
| चित् | cit (ind.) | (marks indefinite after ka, etc.) |
| चुर् | √cur (10U) corayati -te | he steals |
| चेद् | ced (ind.) | if (placed after the word it refers to) |
| चेतस् | cetas (n.) | mind, thought |
| छाया | chāyā (fem.) | shadow |
| जन् | √jan (4Ā) jāyate | he is born |
| जन्मन् | janman (n.) | birth, origin, rebirth |
| जलम् | jalam (n.) | water |
| जि | √ji (1P) jayati | he conquers |
| जीव् | √jīv (1P) jīvati | he lives |
| जीवः | jīvaḥ (mas.) | living individual |
| ज्ञा | √jñā (9U) jñāti, jñāte | he knows |
| ज्ञानम् | jñānam (n.) | knowledge |
| ज्योतिस् | jyotis (n.) | light, flame |
| ततः | tataḥ (ind.) | therefore |

| | | |
|-------|--------------------------|--------------------------------------|
| तत्र | tatra (ind.) | there |
| तथा | tathā (ind.) | so, therefore |
| तद् | tad (pro.) | he, she, it (used in compounds) |
| तदा | tadā (ind.) | then |
| तन् | √tan (8U) tanoti, tanute | he stretches, spreads, goes |
| तपस् | tapas (n.) | austerity, increasing heat |
| तमस् | tamas (n.) | darkness, dullness |
| तु | tu (ind.) | but (not placed first in a sentence) |
| तुद् | √tud (6U) tudati -te | he pushes, strikes |
| तुरीय | turīya mf(ā)n (adj.) | fourth |
| तुष् | √tuṣ (4P) tuṣyati | he is satisfied, contented |
| तृ | √tṛ (1P) tarati | he crosses over |
| तृतीय | trītiya mf(ā)n (adj.) | third |
| तेजस् | tejas (n.) | light, splendor |
| त्यज् | √tyaj (1P) tyajati | he abandons |
| त्रि | tri | three |
| त्वद् | tvad (pro.) | you (used in compounds) |
| दश | daśa | ten |
| दशम | daśama mf(ī)n (adj.) | tenth |

| | | |
|------------|---------------------------|--|
| दा | √dā (3U) dadāti, datte | he gives |
| दातृ | dātṛ (mas.) | giver |
| दात्री | dātrī (fem.) | giver |
| दानम् | dānam (n.) | giving |
| दिव् | √div (4P) dīvyati | he plays, shines, increases |
| दुःखम् | duḥkham (n.) | suffering |
| दुस् | dus (prefix) | ill, bad, difficult, hard |
| दूरम् | dūram (n.) | distance |
| दृश् | √dṛś (1P) paśyati | he sees |
| देही | dehī (mas.) | embodied one, a person (in) |
| द्वन्द्वम् | dvandvam (n.) | "two-by-two," pairs of opposites |
| द्वि | dvi | two (follows the declension of dva) |
| द्वितीय | dvitīya mf(ā)n (adj.) | second |
| द्विष् | √dviṣ (2U) dviṣti -te | he hates |
| धनुः | dhanuḥ (n.) | bow (us) |
| धा | √dhā (3U) dadhāti, dhatte | he places |
| धार्मिक | dhārmika mf(ī)n (adj.) | virtuous |
| धीः | dhīḥ (fem.) | intellect |
| धृ | √dhṛ (1U) dharati -te | he holds |

| | | |
|----------|---|----------------------------------|
| धेनुः | dhenuḥ (fem.) | cow |
| न | na (ind.) | not |
| नदी | nadī (fem.) | river |
| नन्द् | √ nand (1P) nandati | he exults, rejoices ni |
| नमस् | namas (n.) | reverence, homage |
| नरः | narah (mas.) | man |
| नव | nava | nine |
| नवम | navama mf(ī)n (adj.) | ninth |
| नाम | nāma (ind.) | by name |
| नामन् | nāman (n.) | name |
| नि | ni (prefix) | down, into |
| नि वृत् | ni + √ vṛt nivartate | he ceases |
| नित्य | nitya mf(ā)n (adj.) | eternal, continual, perpetual |
| नित्यम् | nityam (adv.) | always |
| निर्वेदः | nirvedaḥ (mas.) | indifference |
| निश्चल | niścala mf(ā)n (adj.) | unmoving, steady |
| निस् | nis (prefix) | out, forth |
| नी | √ nī (1U) nayati -te | he leads |
| नृपः | nṛpaḥ (mas.) | king |
| नौ | nau (fem.) | ship |

| | | |
|----------|------------------------------------|---------------------------|
| पक्षिन् | pakṣin (mas.) | bird |
| पञ्च | pañca | five |
| पञ्चम | pañcama mf(ī)n (adj.) | fifth |
| पठ् | √ paṭh (1P) paṭhati | he reads |
| पत्नी | patnī (fem.) | wife |
| पद् | √ pad (4Ā) padyate | he goes, attains |
| पदम् | padam (n.) | place, state, step, foot |
| पर | para (mf(ā)n adj.) | higher, beyond |
| परा | parā (prefix) | away, forth |
| परि | pari (prefix) | around, about |
| पश् | √ paś (1P) paśyati | he sees |
| पा | √ pā (1P) pibati | he drinks |
| पितृ | pitṛ (mas.) | father |
| पुत्रः | putraḥ (mas.) | son |
| पुत्रिका | putrikā (fem.) | daughter |
| पुनर् | punar (ind.) | again |
| पुस्तकम् | pustakam (n.) | book |
| पूर्ण | pūrṇa mf(ā)n (adj. or noun) | full, fullness |
| पूर्व | pūrva (mfn adj.) | former |
| पौत्रः | pautraḥ (mas.) | grandchild |
| प्र | pra (prefix) | forward, onward, forth |

| | | |
|------------|-----------------------------|-------------------------------|
| प्रछ् | √prach (1P) pr̥cchati | he asks |
| प्रजा | prajā (fem.) | child, subject (of a king) |
| प्रज्ञः | prajñah (mas.) | intellect |
| प्रति | prati (prefix) | back to, in reverse direction |
| प्रति गम् | prati + √gam pratigacchati | he goes back, returns |
| प्रति स्था | prati + √sthā pratitiṣṭhati | he establishes |
| प्रथम | prathama mf(ā)n (adj.) | first |
| प्र आप् | pra + √āp prāpnoti | he gains, arrives |
| प्रिय | priya mf(ā)n (adj.) | dear, beloved |
| प्रियतम | priyatama (adj.) | dearest |
| प्रियतर | priyatara (adj.) | dearer |
| फलम् | phalam (n.) | fruit |
| बन्धः | bandhaḥ (mas.) | bondage |
| बहु | bahu mf(vī or u) n (adj.) | much, many |
| बालः | bālah (mas.) | boy |
| बाला | bālā (fem.) | girl |
| बुध् | √budh (1U) bodhati -te | he knows |
| बुद्धिः | buddhiḥ (fem.) | intellect, intelligence |
| ब्रह्मन् | brahman (n.) | the absolute |
| ब्रू | √brū (2U) bravīti, brūte | he speaks |
| भगवत् | bhagavat mfn (adj.) | fortunate, glorious |

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| भयम् | bhayam (n.) | fear |
| भार्या | bhāryā (fem.) | wife |
| भाष् | √bhāṣ (1Ā) bhāṣate | he speaks |
| भाषा | bhāṣā (fem.) | description, sign |
| भीत | bhīta mf(ā)n (adj.) | afraid |
| भू | √bhū (1P) bhavati | he is |
| भूमिः | bhūmiḥ (fem.) | earth |
| भ्रातृ | bhrātr (mas.) | brother |
| मद् | mad (pro.) | I (used in compounds) |
| मन् | √man (4Ā) manyate | he thinks |
| मनस् | manas (n.) | mind |
| मनीषिन् | manīṣin (mas.) | wise person |
| मरुत् | marut (mas.) | wind |
| महा | mahā (in comp.) | great (mahā is used in compounds for mahat, or mahānt.) |
| मातृ | mātr (fem.) | mother |
| माला | mālā (fem.) | garland |
| मित्रम् | mitram (n.) | friend |
| मुक्तिः | muktiḥ (fem.) | liberation |
| मुच् | √muc (6U) muñcati -te | he releases, liberates |
| मुनिः | muniḥ (mas.) | sage |

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| मृगः | mṛgaḥ (mas.) | deer |
| मोहः | mohaḥ (mas.) | delusion |
| यतः | yataḥ (ind.) | since |
| यत्र | yatra (ind.) | where |
| यथा | yathā (ind.) | since |
| यद् | yad (rel. pro.) | who, what, which (declined like tad) |
| यदा | yadā (ind.) | when |
| यदि | yadi (ind.) | if |
| युज् | √yuj (7U) yunakti, yuñkte | he unites (also found in other classes) |
| युष्मद् | yuṣmad (pro.) | you (used in compounds) |
| योगः | yogaḥ (mas.) | union, acquisition |
| योगिन् | yogin (mas.) | practitioner of yoga (male) |
| योगिनी | yoginī (fem.) | practitioner of yoga (female) |
| रम् | √ram (1Ā) ramate | he enjoys |
| रमणीय | ramaṇīya mf(ā)n (adj.) | pleasant |
| रसः | rasaḥ (mas.) | taste, essence, nectar |
| रागः | rāgaḥ (mas.) | attachment, passion, red color, melody |
| राजन् | rājan (mas.) | king |

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| राज्यम् | rājyam (n.) | kingdom, real |
| रामः | rāmaḥ (mas.) | Rāma |
| रुध् | √rudh (7U) ruṇaddhi, rundhe | he blocks, opposes |
| लभ् | √labh (1Ā) labhate | he obtains |
| वच् | √vac (2P) vakti | he says |
| वचनम् | vacanam (n.) | speech |
| वद् | √vad (1P) vadati | he speaks |
| वधूः | vadhūḥ (fem.) | woman |
| वनम् | vanam (n.) | forest |
| वर्जम् | varjam (adv.) | except |
| वस् | √vas (1P) vasati | he lives |
| वा | vā (ind.) | or |
| वाक् | vāk (fem.) | speech |
| वापी | vāpī (fem.) | pond |
| वि | vi (prefix) | apart, away, out |
| विज् | √vij (6Ā) vijate | he fears |
| विद् | √vid (4Ā) vidyate | he is |
| विद्या | vidyā (fem.) | knowledge |
| विना | vinā (ind.) | without |
| वि नि वृत् | vi ni √vṛt viniyartate | he turns away |
| वीरः | vīraḥ (mas.) | hero |

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| विश् | √viś (6P) viśati | he enters |
| विषयः | viṣayaḥ (mas.) | concern, sphere of action, object |
| वृत् | √vṛt (1Ā) vartate | he is |
| वेदः | vedaḥ (mas.) | knowledge |
| वैदिकः | vaidikaḥ (mas.) | scholar of the Veda |
| व्रज् | √vraj (1P) vrajati | he goes, he walks |
| शक् | √śak (5P) śaknoti | he is able |
| शक्य | śakya (mfān adj.) | possible, able |
| शत्रुः | śatruḥ (mas.) | enemy |
| शरणम् | śaraṇam (n.) | refuge, shelter |
| शशिन् | śaśin (mas.) | moon |
| शान्तिः | śāntiḥ (fem.) | peace |
| शास्त्रम् | śāstram (n.) | scripture |
| शिष्यः | śiṣyaḥ (mas.) | student |
| शीघ्र | śīghra mf(ā)n (adj.) | swift |
| शुक्ल | śukla mf(ā)n (adj.) | white |
| शुभ् | √śubh (1Ā) śobhate | he shines |
| शुभम् | śubham (n.) | the good, the pleasant |
| शोभन | śobhana mf(ā or ī)n (adj.) | shining, bright, beautiful |
| श्रु | √śru (5P) śṛṇoti | he hears |

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| श्रुतिः | śrutih (fem.) | Veda, scripture |
| श्रीः | śriḥ (fem.) | radiance, splendor |
| षष् | ṣaṣ | six |
| षष्ठ | ṣaṣṭha mf(ī)n(adj.) | sixth |
| सङ्गः | saṅgaḥ (mas.) | attachment, clinging |
| सत्त्वम् | sattvam (n.) | purity |
| सत्यम् | satyam (n.) | truth |
| सप्त | sapta | seven |
| सप्तम | saptama mf(ī)n (adj.) | seventh |
| सम् | sam (prefix) | together |
| सम् ह | sam √hr samharate | he withdraws, takes together |
| सम | sama mf(ā)n (adj.) | balanced, equal, same |
| समत्वम् | samatvam (n.) | balance, equanimity |
| समाधिः | samādhīḥ (mas.) | transcendental awareness |
| सर्गः | sargaḥ (mas.) | creation |
| सर्व | sarva (mfn adj.) | all |
| सर्वत्र | sarvatra (ind.) | everywhere, always |
| सर्वशः | sarvaśaḥ (ind.) | on all sides, completely |
| सह | saha (ind.) | with |
| सिद्धः | siddhaḥ mf(ā) | one who attains perfection |

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|---------|-------------------------|----------------------------------|
| सिद्धिः | siddhiḥ (mas.) | perfection, attainment, proof |
| सीता | sītā (fem.) | Sītā |
| सु | su (prefix) | well, very, good, right, easy |
| सु | √su (5U) sunoti, sunute | he presses |
| सुखम् | sukham (n.) | happiness |
| सुखम् | sukham (adv.) | happily |
| सुन्दर | sundara mf(i)n (adj.) | beautiful |
| सूक्तम् | sūktam (n.) | hymn |
| सूर्यः | sūryaḥ (mas.) | sun |
| सृज् | √sṛj (6P) sṛjati | he creates, emits |
| सेना | senā (fem.) | army |
| सेव् | √sev (1Ā) sevate | he serves |
| स्था | √sthā (1P) tiṣṭhati | he stands |
| स्पृहा | sprhā (fem.) | longing, desire |
| स्मि | √smi (1Ā) smayate | he smiles |
| स्मृ | √smṛ (1P) smarati | he remembers |
| स्व | sva (mfn adj.) | own |
| स्वसृ | svasṛ (fem.) | sister |
| हन् | √han (2P) hanti | he kills |
| हविस् | havis (n.) | oblation |

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| हस् | √has (1P) hasati | he laughs |
| हस्तः | hastah (mas.) | hand |
| हस्तिन् | hastin (mas.) | elephant |
| हा | √hā (3P) jahāti | he abandons |
| हेतुः | hetuh (mas.) | cause, motive |
| हि | hi (ind.) | indeed, certainly, for (not first in a sentence) |
| हिरण्यमय | hiranyamaya (adj.) | made of gold, golden |
| हु | √hu (3P) juhōti | he offers |
| ह | √hr̥ (1U) harati -te | he takes |

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|-------------------|----------------------------|----------|---------------------|
| VOCABULARY | abandon | त्यज् | √tyaj (1P) tyajati |
| | abandon | हा | √hā (3P) jahāti |
| | able | शक् | √śak (5P) śaknoti |
| | able, possible | शक्य | śakya (mf ā n adj.) |
| | above, over, on | अधि | adhi (prefix) |
| | absolute | ब्रह्मन् | brahman (n.) |
| | acquisition, union | योगः | yogaḥ (mas.) |
| | across, beyond, surpassing | अति | ati (prefix) |
| | action | कर्म | karma (n.) |
| | afraid | भीत | bhīta (mf ā n adj.) |
| | after, following | अनु | anu (prefix) |
| | again | पुनर् | punar (ind.) |
| | against | अभि | abhi (prefix) |
| | aha, hey! | अहो | aho (ind.) |
| | all | सर्व | sarva (mfn adj.) |
| | also, too, to | अपि | api (ind.) |
| | always | नित्यम् | nityam (adv.) |
| | always, everywhere | सर्वत्र | sarvatra (ind.) |
| | Angiras | अङ्गिरस् | aṅgiras (mas.) |
| | and | च | ca (ind.) |

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|---|----------|---------------------------|
| anger | क्रोधः | krodhaḥ (mas.) |
| angry | कुपित | kupita (mf ā n adj.) |
| apart, away, out | वि | vi (prefix) |
| approach, go toward | उप गम् | upa + √gam upagacchati |
| Arjuna | अर्जुनः | arjunaḥ (mas.) |
| around, about | परि | pari (prefix) |
| arrive, gain | प्र आप् | pra + √āp prāpnoti |
| as if, like | इव | iva (ind.) |
| ask | प्रच्छ् | √prach (6P) prcchati |
| attachment, passion, red color, melody | रागः | rāgaḥ (mas.) |
| attachment, clinging | सङ्गः | saṅgaḥ (mas.) |
| attain, go | पद् | √pad (4Ā) padyate |
| attraction, undue fondness | अभिस्नेह | abhisneha (mas.) |
| attribute, quality, strand | गुणः | guṇaḥ (mas.) |
| austerity, increasing heat | तपस् | tapas (n.) |
| away, off | अप | apa (prefix) |
| away, down, off | अव | ava (prefix) |
| away, forth | परा | parā (prefix) |
| back, return | आ | ā (prefix) |
| bad, ill, difficult, hard | दुस् | dus (prefix) |

back to, in reverse direction

balance, equanimity

balanced, equal, same

beautiful

beloved, dear

between, within

beyond, higher

bird

birth, origin, rebirth

black

bliss, joy

block, oppose

bondage

book

born

born

both (used in the dual)

bow

boy

bright, beautiful, shining

bring

प्रति

समत्वम्

सम

सुन्दर

प्रिय

अन्तर्

पर

पक्षिन्

जन्मन्

कृष्ण

आनन्द

रुध्

बन्धः

पुस्तकम्

उद् भू

जन्

उभ

धनुस्

बालः

शोभन

आ नी

prati (prefix)

samatvam (n.)

sama (mf ā n adj.)

sundara (mf ī n.)

priya (mf ā n adj.)

antar (prefix)

para (mf ā n adj.)

pakṣin (mas.)

janman (n.)

kṛṣṇa (mf ā n adj.)

ānanda (mas.)

√rudh (7U) ruṇaddhi,
rundhe

bandhaḥ (mas.)

pustakam (n.)

ud + √bhū udbhavati

√jan (4Ā) jāyate

ubha (mfn adj.)

dhanus (n.)

bālaḥ (mas.)

śobhana (mf ā or ī n adj.)

ā + √nī ānayati

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| brother | भ्रातृ | bhrātr (mas.) |
| bull | गो | go (mas.) |
| but (not placed first in a sentence) | तु | tu (ind.) |
| buys, purchases | क्री | √kri (9U) kriṇāti, kriṇīte |
| cana (marks indefinite after ka, etc.) | चन | cana (ind.) |
| cause, motive | हेतुः | hetuḥ (mas.) |
| cease | नि वृत् | ni + √vṛt nivartate |
| certainly, indeed, for (never first in a sentence) | हि | hi (ind.) |
| child, subject (of a king) | प्रजा | prajā (fem.) |
| clinging, attachment | सङ्गः | saṅgaḥ (mas.) |
| cit (marks indefinite after ka, etc.) | चित् | cit (ind.) |
| color, attachment, passion, red melody | रागः | rāgaḥ (mas.) |
| colt | अश्वकः | aśvakah (mas.) |
| comes | आ गम् | ā + √gam āgacchati |
| completely, on all sides | सर्वशः | sarvaśaḥ (ind.) |
| concern, sphere of action, object | विषयः | viśayaḥ (mas.) |
| conquer | जि | √ji (1P) jayati |
| contented, satisfied | तुष् | √tuṣ (4P) tuṣyati |
| continual, eternal, perpetual | नित्य | nitya (mf ā n adj.) |
| cow | गो | go (fem.) |

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| cow | धेनुः | dhenuḥ (fem.) |
| create, emit | सृज् | √sṛj (6P) sṛjati |
| creation | सर्गः | sargah (mas.) |
| crosses over | तृ | √tṛ (1P) tarati |
| darkness, dullness | तमस् | tamas (n.) |
| daughter | पुत्रिका | putrikā (fem.) |
| dear, beloved | प्रिय | priya (mf ā n adj.) |
| dearer | प्रियतर | priyatara (adj.) |
| dearest | प्रियतम | priyatama (adj.) |
| deer | मृगः | mṛgaḥ (mas.) |
| delusion | मोहः | mohaḥ (mas.) |
| description, sign | भाषा | bhāṣā (fem.) |
| desire | कामः | kāmaḥ (mas.) |
| desire, longing | स्पृहा | sprhā (fem.) |
| desires, wishes | इष् | √iṣ (6P) icchati |
| difficult, ill, bad, hard | दुस् | dus (noun prefix) |
| distance | दूरम् | dūram (n.) |
| doer, maker | कर्तृ | karṭṛ (mas.) |
| does, makes | कृ | √kṛ (8U) karoti, kurute |
| down, away, off | अव | ava (prefix) |
| down, into | नि | ni (prefix) |

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| drink | पा | √pā (1P) pibati |
| earth | भूमिः | bhūmiḥ (fem.) |
| easy, well, very good, right | सु | su (prefix) |
| eat | अद् | √ad (2P) atti |
| eight | अष्ट | aṣṭa |
| eighth | अष्टम | aṣṭama (mf ī n adj.) |
| elephant | गजः | gajaḥ (mas.) |
| elephant | हस्तिन् | hastin (mas.) |
| embodied one, a person | देहिन् | dehin (mas.) |
| emit, create | सृज् | √srj (6P) sṛjati |
| (end of quote) | इति | iti (ind.) |
| enemy | शत्रुः | śatruḥ (mas.) |
| enjoy | रम् | √ram (1Ā) ramate |
| enter | विश् | √viś (6P) viśati |
| equal, balanced, same | सम | sama (mf ā n adj.) |
| equanimity, balance | समत्वम् | samatvam (n.) |
| establish | प्रति स्था | prati + √sthā pratitiṣṭhati |
| essence, taste, nectar | रसः | rasaḥ (mas.) |
| eternal, continual, perpetual | नित्य | nitya (mf ā n) |
| ever, only | एव | eva (ind.) (adj.) |

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| every | सर्व | sarva (mfn adj.) |
| everywhere, always | सर्वत्र | sarvatra (ind.) |
| except | वर्जम् | varjam (adv.) |
| exult, rejoice | नन्द् | √nand (1P) nandati |
| eye | चक्षुस् | cakṣus (n.) |
| failure | असिद्धिः | asiddhiḥ (mas.) |
| fame, glory | कीर्तिः | kīrtiḥ (fem.) |
| family | कुलम् | kulam (n.) |
| father | पितृ | pitṛ (mas.) |
| fear | भयम् | bhayam (n.) |
| fears | विज् | √vij (6Ā) vijate |
| fifth | पञ्चम | pañcama (mf ī n adj.) |
| fire | अग्निः | agniḥ (mas.) |
| first | प्रथम | prathama (mf ā n adj.) |
| five | पञ्च | pañca |
| flame, light | ज्योतिस् | jyotis (n.) |
| foot, place, state, step | पदम् | padam (n.) |
| for, indeed, certainly | हि | hi (ind.) |
| forest | वनम् | vanam (n.) |
| former | पूर्व | pūrva (mfn adj.) |
| forth, away | परा | parā (prefix) |

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| forth, out | निस् | nis (prefix) |
| fortunate, glorious | भगवत् | bhagavat (mfn) |
| forward, onward, forth | प्र | pra (prefix) |
| four | चतुर् | catur |
| fourth | चतुर्थ | caturtha (mf ī n adj.) |
| fourth | तुरीय | turiya (mf ā n adj.) |
| friend | मित्रम् | mitram (n.) |
| fruit | फलम् | phalam (n.) |
| full | पूर्णा | pūrṇa (mf ā n adj.) |
| fullness | पूर्णा | pūrṇa (mf ā n noun) |
| gain, arrive | प्र आप् | pra + √āp prāpnoti |
| garland | माला | mālā (fem.) |
| girl | कन्या | kanyā (fem.) |
| girl | बाला | bālā (fem.) |
| giver | दातृ | dātr (mas.) |
| giver | दात्री | dātrī (fem.) |
| gives | दा | √dā (3U) dadāti, datte |
| giving | दानम् | dānam (n.) |
| glorious, fortunate | भगवत् | bhagavat (mfn adj.) |
| glory, fame | कीर्तिः | kīrtiḥ (fem.) |
| go | इ | √i (2P) eti |

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| go | गम् | √gam (1P) gacchati |
| go, attain | पद् | √pad (4Ā) padyate |
| go, spread | तन् | √tan (8U) tanoti, tanute |
| go, walk | व्रज् | √vraj (1P) vrajati |
| go back, return | प्रति गम् | prati + √gam pratigacchati |
| go toward, approach | उप गम् | upa + √gam upagacchati |
| good, pleasant | शुभम् | śubham (n.) |
| good fortune, skill, prosperity | कौशलम् | kauśalam (n.) |
| grandchild | पौत्रः | pautrah (mas.) |
| great (mahā is used in compounds for mahat or mahānt.) | महा | mahā (in comp.) |
| guest | अतिथिः | atithiḥ (mas.) |
| golden, made of gold | हिरण्यमय | hiraṇyamaya (adj.) |
| hard, ill, bad, difficult | दुस् | dus (prefix) |
| hates | द्विष् | √dviṣ (2U) dviṣti, dviṣte |
| happily | सुखम् | sukham (adv.) |
| happiness | सुखम् | sukham (n.) |
| hand | हस्तः | hastah (mas.) |
| he, she, it (used in compounds) | तद् | tad (pro.) |
| hear | श्रु | √śru (5P) śṛṇoti |
| heavy, teacher | गुरुः | guruh (mas.) |
| here | अत्र | atra (ind.) |

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| here, in this world | इह | iha (ind.) |
| hero | वीरः | vīraḥ (mas.) |
| higher, beyond | पर | para (mf ā n adj.) |
| hold | धृ | √dhṛ (1U) dharati -te |
| homage, reverence | नमस् | namas (n.) |
| horse | अश्वः | aśvaḥ (mas.) (mf vī n adj.) |
| house | गृहम् | gṛham (n.) |
| how | कथम् | katham (ind.) |
| how, what, why | किम् | kim (n.) |
| hymn | सूक्तम् | sūktam (n.) |
| I (used in compounds) | मद् | mad (pro.) |
| if | यदि | yadi (ind.) |
| if (placed after the word it refers to) | चेद् | ced (ind.) |
| ignorance | अविद्या | avidyā (fem.) |
| ill, bad, difficult, hard | दुस् | dus (prefix) |
| immortality | अमृतम् | amṛtam (n.) |
| increases | दिव् | √div (4P) divyati |
| indeed, certainly, for | हि | hi (ind.) |
| indifference | निर्वेदः | nirvedaḥ (mas.) |
| instrument, means of action | करणम् | karaṇam (n.) |
| intellect | धी | dhī (fem.) |

| | | |
|-------------------------|---------|----------------------------|
| intellect | प्रज्ञः | prajñah (mas.) |
| intellect, intelligence | बुद्धिः | buddhiḥ (fem.) |
| into, down | नि | ni (prefix) |
| is | भू | √bhū (1P) bhavati |
| is | विद् | √vid (4Ā) vidyate |
| is | वृत् | √vṛt (1Ā) vartate |
| is | अस् | √as (2P) asti |
| it, he, she | तद् | tad (pro.) |
| joy, bliss | आनन्दः | ānandah (mas.) |
| kill | हन् | √han (2P) hanti |
| king | नृपः | nṛpah (mas.) |
| king | राजन् | rājan (mas.) |
| kingdom, real | राज्यम् | rājyam (n.) |
| knowledge | ज्ञानम् | jñānam (n.) |
| knowledge | वेदः | vedaḥ (mas.) |
| knowledge | विद्या | vidyā (fem.) |
| know | ज्ञा | √jñā (9U) jñānāti, jñāṇite |
| know | बुध् | √budh (1U) bodhati -te |
| Kṛṣṇa | कृष्णः | kṛṣṇah (mas.) |
| laugh | हस् | √has (1P) hasati |
| lead | नी | √nī (1U) nayati -te |

| | | |
|--|-----------|--------------------------|
| liberate, release | मुच् | √muc (6U) muñcati -te |
| liberation | मुक्तिः | muktiḥ (fem.) |
| light, flame | ज्योतिस् | jyotis (n.) |
| light, splendor | तेजस् | tejas (n.) |
| like the sun | आदित्यवत् | ādityavat (adv.) |
| limb | अङ्गम् | aṅgam (n.) |
| little | अल्प | alpa (mf ā n adj.) |
| live | वस् | √vas (1P) vasati |
| live | जीव् | √jīv (1P) jīvati |
| living individual | जीवः | jīvaḥ (mas.) |
| longing, desire | स्पृहः | spr̥haḥ (mas.) |
| made of gold, golden | हिरण्यमय | hiranyaṁaya (adj.) |
| maker, doer | कर्तृ | kartr̥ (mas.) |
| maker, doer | कर्त्री | kartrī (fem.) |
| make, do | कृ करोति | √kr̥ (8U) karoti, kurute |
| man | नरः | naraḥ (mas.) |
| means of action, instrument | करणम् | karaṇam (n.) |
| melody, attachment, passion, red color | रागः | rāgaḥ (mas.) |
| mind | मनस् | manas (n.) |
| mind, thought | चेतस् | cetas (n.) |
| mire, thicket | कलिलः | kalilah (maṣ.) |

| | | |
|-----------------------------------|---------|--------------------------|
| moon | चन्द्रः | candraḥ (mas.) |
| moon | शशिन् | śaśin (mas.) |
| mother | मातृ | mātr (fem.) |
| motive, cause | हेतुः | hetuḥ (mas.) |
| much, many | बहु | bahu (mf vī or u n adj.) |
| name | नामन् | nāman (n.) |
| name, (by) | नाम | nāma (ind.) |
| nectar, taste, essence | रसः | rasaḥ (mas.) |
| nine | नव | nava |
| ninth | नवम | navama (mf ī n adj.) |
| non-injury | अहिंसा | ahiṃsā (fem.) |
| not | न | na (ind.) |
| object, purpose | अर्थः | arthaḥ (mas.) |
| object, concern, sphere of action | विषयः | viṣayaḥ (mas.) |
| oblation | हविस् | havis (n.) |
| obtain | आप् | √āp (5P) āpnoti |
| obtain | लभ् | √labh (1Ā) labhate |
| off, down, away | अव | ava (prefix) |
| offer | हु | √hu (3P) juhoti |
| on, close on | अपि | api (prefix) |
| one | एक | eka |

| | | |
|--|------------|-----------------------------|
| only, ever | एव | eva (ind.) |
| onward, forward, forth | प्र | pra (prefix) |
| oppose, block | रुध् | √rudh (7U) ruṇaddhi, rundhe |
| opposites, pairs of, "two-by-two" | द्वन्द्वम् | dvandvam (n.) |
| or | वा | vā (ind.) |
| origin, birth, rebirth | जन्मन् | janman (n.) |
| other | अन्य | anya (mfn adj.) |
| out, apart, away | वि | vi (prefix) |
| out, forth | निस् | nis (prefix) |
| own | स्व | sva (mfn adj.) |
| passion, attachment, red color, melody | रागः | rāgaḥ (mas.) |
| perform | कृ | √kr (8U) karoti, kurute |
| perpetual, eternal, continual | नित्य | nitya (mf ā n adj.) |
| peace | शान्तिः | śāntiḥ (fem.) |
| perfection, attainment, proof | सिद्धिः | siddhiḥ (mas.) |
| perfection, one who attains | सिद्धः | siddhaḥ (mas. fem. ā) |
| place | धा | √dhā (3U) dadhāti, dhatte |
| place, state, step, foot | पदम् | padam (n.) |
| play, shine | दिव् | √div (4P) dīvyati |
| pleasant | रमणीय | ramaṇīya (mf ā n adj.) |
| pleasant (the), the good | शुभम् | śubham (n.) |

| | | |
|---------------------------------|----------|----------------------------|
| poet | कविः | kaviḥ (mas.) |
| poetry | काव्यम् | kāvyam (n.) |
| pond | वापी | vāpī (fem.) |
| possible, able | शक्य | śakya (mf ā n adj.) |
| practitioner of yoga (male) | योगिन् | yogin (mas.) |
| practitioner of yoga (female) | योगिनी | yoginī (fem.) |
| proof, perfection, attainment | सिद्धिः | siddhiḥ (mas.) |
| prosperity, security | क्षेमः | kṣemaḥ (mas.) |
| prosperity, skill, good fortune | कौशलम् | kauśalam (n.) |
| protect | गुप् | √gup (1P) gopāyati |
| press | सु | √su (5U) sunoti, sunute |
| purchase, buy | क्र | √kri (9U) krīṇāti, krīṇīte |
| purity | सत्त्वम् | sattvam (n.) |
| purpose, object | अर्थः | arthaḥ (mas.) |
| push, strike | तुद् | √tud (6U) tudati -te |
| quality, attribute, strand | गुणः | guṇaḥ (mas.) |
| radiance, splendor | श्री | śrī (fem.) |
| Rāma | रामः | rāmaḥ (mas.) |
| read | पठ् | √paṭh (1P) paṭhati |
| real, kingdom | राज्यम् | rājyam (n.) |
| rebirth, birth, origin | जन्मन् | janman (n.) |

red color, attachment, melody

refuge, shelter

rejoice, exult

release, liberate

remember

return, back

returns, goes back

reverence, homage

well, very good, right, easy

river

sage

sage, seer

same, balanced, equal

satisfy

says

scholar of the Veda

scripture

scripture, Veda

second

security, prosperity

seer, sage

रागः

rāgaḥ (mas.)

शरणम्

śaraṇam (n.)

नन्द्

√nand (1P) nandati

मुच्

√muc (6U) muñcati -te

स्मृ

√smṛ (1P) smarati

आ

ā (prefix)

प्रति गम्

prati + √gam
pratigacchati

नमस्

namas (n.)

सु

su (prefix)

नदी

nadī (fem.)

मुनिः

muniḥ (mas.)

ऋषिः

ṛṣiḥ (mas.)

सम

sama (mf ā n adj.)

तुष्

√tuṣ (4P) tuṣyati

वच्

√vac (2P) vakti

वैदिकः

vaidikaḥ (mas.)

शास्त्रम्

śāstram (n.)

श्रुतिः

śrutiḥ (fem.)

द्वितीय

dvitīya (mf ā n adj.)

क्षेमः

kṣemaḥ (mas.)

ऋषिः

ṛṣiḥ (mas.)

| | | |
|---------------------------------|------------|----------------------------|
| see | दृश् | √dṛś (1P) paśyati |
| see | पश् | √paś (1P) paśyati |
| Self | आत्मन् | ātman (mas.) |
| sense | इन्द्रियम् | indriyam (n.) |
| serve | सेव् | √sev (1Ā) sevate |
| seven | सप्त | sapta |
| seventh | सप्तम | saptama (mf ī n adj.) |
| shadow | छाया | chāyā (fem.) |
| she, he, it (used in compounds) | तद् | tad (pro.) |
| shelter, refuge | शरणम् | śaraṇam (n.) |
| shine, play | दिव् | √div (4P) dīvyati |
| shine | शुभ् | √śubh (1Ā) śobhate |
| shining, bright, beautiful | शोभन | śobhana (mf ā or ī n adj.) |
| ship | नौ | nau (fem.) |
| sign, description | भाषा | bhāṣā (fem.) |
| since | यतः | yataḥ (ind.) |
| since | यथा | yathā (ind.) |
| sing | गै | √gai (1P) gāyati |
| Sītā | सीता | sītā (fem.) |
| sits | आस् | √ās (2Ā) āste |
| six | षष् | ṣaṣ |

| | | |
|-----------------------------------|----------|--------------------------|
| sixth | षष्ठ | ṣaṣṭha (mf ī n adj.) |
| sister | स्वसृ | svasṛ (fem.) |
| skill, good fortune, prosperity | कौशलम् | kauśalam (n.) |
| smile | स्मि | √smi (1Ā) smayate |
| so, therefore | तथा | tathā (ind.) |
| son | पुत्रः | putraḥ (mas.) |
| speak | ब्रू | √brū (2P) bravīti |
| speak | भाष् | √bhāṣ (1Ā) bhāṣate |
| speak | वद् | √vad (1P) vadati |
| speech | वचनम् | vacanam (n.) |
| speech | वाक् | vāk (fem.) |
| sphere of action, concern, object | विषयः | viṣayaḥ (mas.) |
| splendor, light | तेजस् | tejas (n.) |
| splendor, radiance | श्री | śrī (fem.) |
| spread, stretch, go | तन् | √tan (8U) tanoti, tanute |
| stand | स्था | √sthā (1P) tiṣṭhati |
| stand up | उद् स्था | ud + √sthā uttiṣṭhati |
| state, step, place, foot | पदम् | padam (n.) |
| steal | चुर् | √cur (10U) corayati -te |
| step, state, place, foot | पदम् | padam (n.) |
| story | कथा | kathā (fem.) |

strand, quality, attribute

stretch, spread, go

strike, push

student

subject (of a king), child

suffering

sun

swift

take

take together, withdraw

taste, essence, nectar

teacher

teacher

ten

tenth

then

there

therefore

therefore, so

thicket, mire

think

गुणः

guṇaḥ (mas.)

तन्

√tan (8U) tanoti, tanute

तुद्

√tud (6U) tudati -te

शिष्यः

śiṣyaḥ (mas.)

प्रजा

prajā (fem.)

दुःखम्

duḥkham (n.)

सूर्यः

sūryaḥ (mas.)

शीघ्र

śīghra (mf ā n adj.)

ह

√hr̥ (1U) harati -te

सम्

sam √hr̥ samharate

रसः

rasaḥ (mas.)

आचार्यः

ācāryaḥ (mas.)

गुरुः

guruḥ (mas, fem vī)

दश

daśa

दशम

daśama (mf ī n adj.)

तदा

tadā (ind.)

तत्र

tatra (ind.)

ततः

tataḥ (ind.)

तथा

tathā (ind.)

कलिलः

kalilaḥ (mas.)

चिन्त्

√cint (10U) cintayati -te

| | | |
|-------------------------------------|------------|------------------------|
| think | मन् | √man (4Ā) manyate |
| third | तृतीय | tr̥tīya (mf ā n adj.) |
| this | अयम् | ayam (mas. pro.) |
| this | इदम् | idam (n. pro.) |
| this | इयम् | iyam (fem. pro.) |
| this | एतद् | etad (mfn pro.) |
| this | एन | ena (pro.) |
| thought, mind | चेतस् | cetas (n.) |
| three | त्रि | tri |
| thus, in this way | एवम् | evam (ind.) |
| together | सम् | sam (prefix) |
| tortoise, turtle | कूर्मः | kūrmah (mas.) |
| towards | उप | upa (prefix) |
| transcendental awareness | समाधिः | samādhiḥ (mas.) |
| truth | सत्यम् | satyam (n.) |
| turn away | वि नि वृत् | vi ni √vṛt vinivartate |
| turtle, tortoise | कूर्मः | kūrmah (mas.) |
| two (follows the declension of dva) | द्वि | dvi |
| understand | अव गम् | ava + √gam avagacchati |
| undue fondness, attraction | अभिस्नेहः | abhisnehaḥ (mas.) |
| union, acquisition | योगः | yogaḥ (mas.) |

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|-------------------------------------|---------|---------------------------|
| unite (also found in other classes) | युज् | √yuj (7U) yunakti, yuñkte |
| up, up out | उद् | ud (prefix) |
| Veda, scripture | श्रुतिः | śrutih (fem.) |
| very | अतीव | atīva (ind.) |
| very good, well, right, easy | सु | su (prefix) |
| village | ग्रामः | grāmaḥ (mas.) |
| virtuous | धार्मिक | dhārmika (mf ī n adj.) |
| walk, go | व्रज् | √vraj (1P) vrajati |
| water | जलम् | jalam (n.) |
| we (used in compounds) | अस्मद् | asmad (pro.) |
| well, very good, right, easy | सु | su (prefix) |
| what, how, why | किम् | kim (n.) |
| what, who, which | यद् | yad (rel. pro.) |
| when | कदा | kadā (ind.) |
| when | यदा | yadā (ind.) |
| where | कुत्र | kutra (in.d) |
| where | यत्र | yatra (in.d) |
| which, what, who | यद् | yad (rel.. pro.) |
| white | शुक्ल | śukla (mf ā n adj.) |
| who, what | क | ka (mas.) |
| who, what | का | kā (fem.) |

| | | |
|-------------------------|---------|-------------------------------------|
| who, what, which | यद् | yad (rel. pro.) (declined like tad) |
| why, what, how | किम् | kim (n.) |
| wife | पत्नी | patnī (fem.) |
| wife | भार्या | bhāryā (fem.) |
| wind | मरुत् | marut (mas.) |
| wise person | मनीषिन् | manīṣin (mas.) |
| wish, desire | इष् | √iṣ (6P) icchati |
| with | सह | saha (ind.) |
| withdraw, take together | सम् ह | sam √hṛ samharate |
| within, between | अन्तर् | antar (prefix) |
| without | विना | vinā (ind.) |
| woman | वधूः | vadhūḥ (fem.) |
| worthy | अर्ह | √arh (1P) arhati |
| you (used in compounds) | त्वद् | tvad (pro.) |
| you (used in compounds) | युष्मद् | yuṣmad (pro.) |

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